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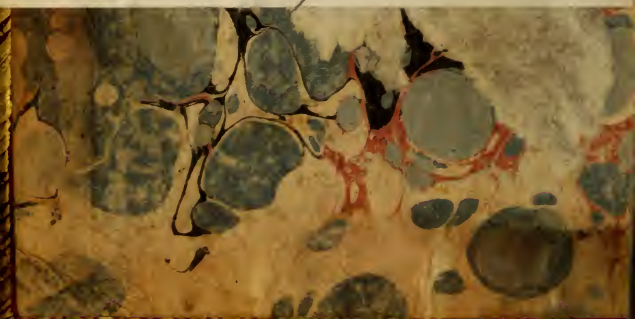

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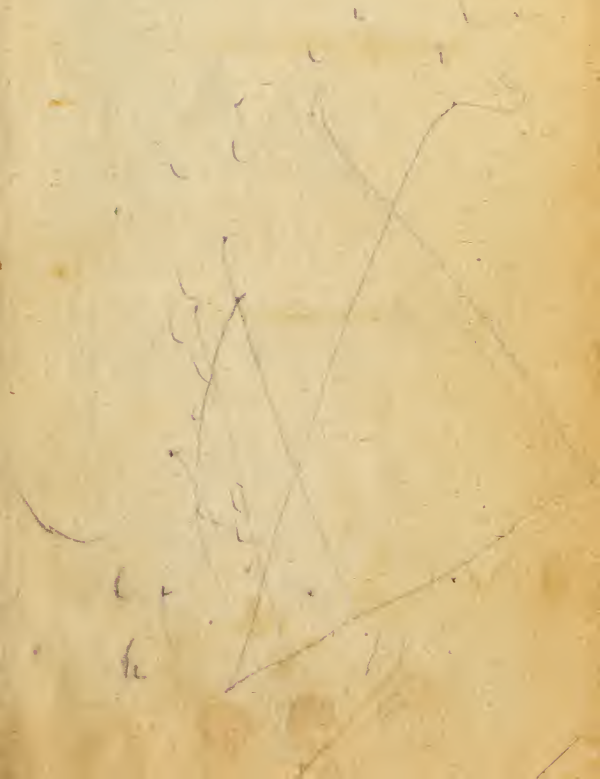

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The Order how the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One-and-thirty days apiece; it is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the 119 Pſalm is divided into 22 Portions, and is overlong to be read at one time; it is ſo ordered, that at one time, ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the 119 Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* VIII. and *Edward* VI.

The Order how the reſt of the Holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every year once, as in the Calendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain Proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the month in the Calendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the Proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, That whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered.

¶ *Proper LESSONS to be read at Morning and Evening Prayer, on the SUNDAYS throughout the Year.*

Sundays of Advent.	¶ *Mattins.*	¶ *Evensong.*
The first.	Isaiah — 1	Isaiah — 2
2 —	— 5	— 24
3 —	— 25	— 26
4 —	— 30	— 32
Sundays after Christmas.		
The first.	— 37	— 38
2 —	— 41	— 43
Sundays after the Epiphany.		
The first.	— 44	— 46
2 —	— 51	— 53
3 —	— 55	— 56
4 —	— 57	— 58
5 —	— 59	— 63
6 —	— 65	— 66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima	— 3	— 6
Quinquagesima.		
	9 *to* ver. 26	— 12
LENT.		
1 Sunday.	19. *to* ver. 30	— 22
2 —	— 27	— 34
3 —	— 39	— 42
4 —	— 43	— 45
5 —	Exodus 3	Exodus 5
6 —	— 9	— 10
1 Lesson.	Matth. 26	Heb. 5. *to* (ver. 11.
2 Lesson.	Rom. — 6	Acts. v. 22.
Easter-day.		
1 Lesson.	Exodus 12	Exodus 14
2 Lesson.		
Sundays after Easter.		
The first.	Numb. 16	Numb. 22
2 —	— 23, 24.	— 25
3 —	Deuter. 4	Deuter. 5
4 —	— 6	— 7
5 —	— 8	— 9

Sunday after Ascension-day. —	¶ *Mattins.* Deuter. 12	¶ *Evensong.* Deuter. 13
Whitsunday		
1 Lesson.	16. *to* ver. 18	Isaiah — 11
2 Lesson.	Acts 10. v. 34	Acts 19. *to* (ver. 21.
Trinity-Sunday.		
1 Lesson.	Genesis 1	Genesis 18
2 Lesson.	Matth. — 3	1 John 5
Sundays after Trinity.		
The first.	Joshua 10	Joshua 23
2 —	Judges 4	Judges 5
3 —	1 Sam. 2	1 Sam. 3
4 —	— 12	— 13
5 —	— 15	— 17
6 —	2 Sam. 12	2 Sam. 19
7 —	— 21	— 24
8 —	1 Kings 13	1 Kings 17
9 —	— 18	— 19
10 —	— 21	— 22
11 —	2 Kings 5	2 Kings 9
12 —	— 10	— 18
13 —	— 19	— 23
14 —	Jerem. 5	Jerem. 22
15 —	— 35	— 36
16 —	Ezekiel 2	Ezekiel 13
17 —	— 14	— 18
18 —	— 20	— 24
19 —	Daniel — 3	Daniel — 6
20 —	Joel — 2	Micah — 6
21 —	Habak. 2	Prov. — 1
22 —	Prov. — 2	— 3
23 —	— 11	— 12
24 —	— 13	— 14
25 —	— 15	— 16
26 —	— 17	— 19

¶ *Proper PSALMS on certain Days.*

	¶ *Mattins.*	¶ *Evensong.*
Christmas-Day.	Psal. 19	Psal. 89
	— 45	— 110
	— 85.	— 132.
Ash-wednesday.	Psal. 6	Psal. 102
	— 32	— 130
	— 38.	— 143.
Good-Friday.	Psal. 22	Psal. 69
	— 40	— 88.
	— 54.	

	¶ *Mattins.*	¶ *Evensong.*
Easter-day.	Psal. 2	Psal. 113
	— 57	— 114
	— 111.	— 118.
Ascension-Day.	Psal. 8	Psal. 24
	— 15	— 47
	— 21.	— 108.
Whit-sunday.	Psal. 48	Psal. 104
	— 68.	— 145.

¶ Proper LESSONS to be read at Morning and Evening Prayer, on the HOLY-DAYS throughout the Year.

	¶ Mattins.	¶ Evensong.
S. Andrew.	Prov.—20	Prov.—21
S. Thomas the Apostle.	——23	——24
Nativity of Christ.		(to v. 17.
1 Lesson.	Isa. 9. to v. 8	Isa. 7. v. 10.
2 Lesson.	Lu. 2. to v. 15	Tit. 3. v. 4. (to v. 9.
S. Stephen.		
1 Lesson.	Prov.—28	Eccles.—4
2 Lesson.	Acts 6. ver. (8. and ch. (7. to v. 30.	Acts 7. v. 30. (to v. 55.
S. John.		
1 Lesson.	Eccles.—5	Eccles.—6
2 Lesson.	Rev.—1	Rev.—22
Innocents day.	Jer. 31. to (ver. 18.	Wisdom 1
Circumcision.		
1 Lesson.	Genesis 17	Deu. 10. v. 12.
2 Lesson.	Rom.—2	Colos.—2
Epiphany.		
1 Lesson.	Isaiah—60	Isaiah—49
2 Lesson.	Luke 3. to (ver. 23.	John 2. to (ver. 12.
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22. to (ver. 22.	Acts—26
Purification of the Virgin Mary.	Wisdom 9	Wisd. 12
S. Matthias.	Wisdom 19	Eccles.—1
Annunciation of our Lady.	Eccles.—2	——3
Wednesday before Easter.		
1 Lesson.	Hosea—13	Hosea—14
2 Lesson.	John 11. v. 45	
Thursday before Easter.		
1 Lesson.	Daniel—9	Jerem. 31
2 Lesson.	John—13	
Good Friday.		
1 Lesson.	Gen. 22. to (ver. 20.	Isaiah—53
2 Lesson.	John—18	1 Peter—2
Easter-Even.		
1 Lesson.	Zechar. 9	Exodus 13
2 Lesson.	Lu. 23. v. 50.	Hebr.—4
Monday in Easter week		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matth. 28	Acts—3
Tuesday in Easter week		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24. to (ver. 13.	1 Cor. 15

	¶ Mattins.	¶ Evensong.
S. Mark.	Ecclus.—4	Ecclus.—5
S. Philip and S. James.		
1 Lesson.	——7	——9
2 Lesson.	John 1. v. 43	
Ascension-day.		
1 Lesson.	Deuter. 10	2 Kings 2
2 Lesson.	Lu. 24. v. 44.	Eph. 4. to v. 17.
Monday in Whitsun-week.		
1 Lesson.	Gen. 11. to (ver. 10.	Num. 11. v. 16. to v. 30.
2 Lesson.	1 Cor. 12.	1 Cor. 14. to (v. 26.
Tuesday in Whitsun-week.		
1 Lesson.	1 Sam. 19 (ver. 18.	Deuter. 30
2 Lesson.	1 Thess. 5. (ver. 12. to (ver. 24.	1 John 4. to (v. 14.
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus. 12
2 Lesson.	Acts—14	Acts 15. to (v. 30.
S. John Bapt.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matth.—3	Matth. 14. to (v. 13.
S. Peter.		
1 Lesson.	Ecclus. 15	Eccl s. 19
2 Lesson.	Acts — 3	Acts — 4
S. James.	Ecclus. 21	Ecclus. 22
S. Bartholomew.	——24	——29
S. Matthew.	——35	——38
S. Michael.		
1 Lesson.	Gen. — 32	Dan. 10. v. 5.
2 Lesson.	Acts 12. to (v. 20.	Jude v. 6. to (v. 16.
S. Luke.	Ecclus. 51	Job — 1
S. Simon and S. Jude.	Job 24, 25.	——42
All Saints.		
1 Lesson.	Wisd. 3. to (v. 10.	Wisd. 5. to (v. 17.
2 Lesson.	Heb. 11. v. (32. and ch. (12. to v. 7.	Rev. 19. to (v. 17.

JANUARY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	*Circumcision.*				
2	b	——	Genesis 1	Matth. 1	Genesis 2	Rom. 1
3	c	——	—— 3	—— 2	—— 4	—— 2
4	d	——	—— 5	—— 3	—— 6	—— 3
5	e	——	—— 7	—— 4	—— 8	—— 4
6	f	*Epiphany.*				
7	g	——	—— 9	—— 5	—— 12	—— 5
8	A	Lucian, P. —	—— 13	—— 6	—— 14	—— 6
9	b	——	—— 15	—— 7	—— 16	—— 7
10	c	——	—— 17	—— 8	—— 18	—— 8
11	d	——	—— 19	—— 9	—— 20	—— 9
12	e	——	—— 21	—— 10	—— 22	—— 10
13	f	Hilary, Bp. —	—— 23	—— 11	—— 24	—— 11
14	g	——	—— 25	—— 12	—— 26	—— 12
15	A	——	—— 27	—— 13	—— 28	—— 13
16	b	——	—— 29	—— 14	—— 30	—— 14
17	c	——	—— 31	—— 15	—— 32	—— 15
18	d	Prisca, V. —	—— 33	—— 16	—— 34	—— 16
19	e	——	—— 35	—— 17	—— 37	1 Cor. 1
20	f	Fabian, Bp. —	—— 38	—— 18	—— 39	—— 2
21	g	Agnes, Virg.—	—— 40	—— 19	—— 41	—— 3
22	A	Vincent, M.—	—— 42	—— 20	—— 43	—— 4
23	b	——	—— 44	—— 21	—— 45	—— 5
24	c	——	—— 46	—— 22	—— 47	—— 6
25	d	*Conversion of*				
26	e	—— (*S. Paul.*	—— 48	—— 23	—— 49	—— 7
27	f	——	—— 50	—— 24	Exodus 1	—— 8
28	g	——	Exodus 2	—— 25	—— 3	—— 9
29	A	——	—— 4	—— 26	—— 5	—— 10
30	b	King *Charles*	—— † 6	—— 27	—— 7	—— 11
31	c	——(Mart.	—— 8	—— 28	—— 9	—— 12

† Note that Exodus 6. is to be read only to Ver. 14.

FEBRUARY hath xxviii. Days,

And in every Leap-Year xxix. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	—— Faſt.	Exod. 10	Mark - 1	Exod. 11	1 Cor. 13
2	e	*Purif. V. Mary*	——	—— 2	——	—— 14
3	f	Blaſius, B. & M	—— 12	—— 3	—— 13	—— 15
4	g	——	—— 14	—— 4	—— 15	—— 16
5	A	Agatha, V. -	—— 16	—— 5	—— 17	2 Cor. - 1
6	b	——	—— 18	—— 6	—— 19	—— 2
7	c	——	—— 20	—— 7	—— 21	—— 3
8	d	——	—— 22	—— 8	—— 23	—— 4
9	e	——	—— 24	—— 9	—— 32	—— 5
10	f	——	—— 33	—— 10	—— 34	—— 6
11	g	——	Lev. - 18	—— 11	Lev. - 19	—— 7
12	A	——	—— 20	—— 12	—— 26	—— 8
13	b	——	Num. 11	—— 13	Num. 12	—— 9
14	c	Valentine, B.	—— 13	—— 14	—— 14	—— 10
15	d	——	—— 16	—— 15	—— 17	—— 11
16	e	——	—— 20	—— 16	—— 21	—— 12
17	f	——	—— 22	Lu. 1. *to* 39	—— 23	—— 13
18	g	——	—— 24	1. *ver.* 39.	—— 25	Gal. - 1
19	A	——	—— 27	—— 2	—— 30	—— 2
20	b	——	—— 31	—— 3	—— 32	—— 3
21	c	——	—— 35	—— 4	—— 36	—— 4
22	d	——	Deut. - 1	—— 5	Deut. - 2	—— 5
23	e	—— Faſt.	—— 3	—— 6	—— 4	—— 6
24	f	S. *Matthias* A.	——	—— 7	——	Epheſ. 1
25	g	——	—— 5	—— 8	—— 6	—— 2
26	A	——	—— 7	—— 9	—— 8	—— 3
27	b	——	—— 9	—— 10	—— 10	—— 4
28	c	——	—— 11	—— 11	—— 12	—— 5
29	—	——	—— 13	Matth. 7	—— 14	Rom. 12

MARCH hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	David, A.B.	Deut. 15	Luke 12	Deut. 16	Eph. — 6
2	e	Chad, Bp. -	—— 17	—— 13	—— 18	Phil. — 1
3	f	——	—— 19	—— 14	—— 20	—— 2
4	g	——	—— 21	—— 15	—— 22	—— 3
5	A	——	—— 24	—— 16	—— 25	—— 4
6	b	——	—— 26	—— 17	—— 27	Col. — 1
7	c	Perpetua. -	—— 28	—— 18	—— 29	—— 2
8	d	——	—— 30	—— 19	—— 31	—— 3
9	e	——	—— 32	—— 20	—— 33	—— 4
10	f	——	—— 34	—— 21	Joſhua 1	1 Theſ. 1
11	g	——	Joſhua 2	—— 22	—— 5	—— 2
12	A	Greg. M.B.	—— 4	—— 23	—— 5	—— 3
13	b	——	—— 6	—— 24	—— 7	—— 4
14	c	——	—— 8	John — 1	—— 9	—— 5
15	d	——	—— 10	—— 2	—— 23	2 Theſ. 1
16	e	——	—— 24	—— 3	Judges 1	—— 2
17	f	——	Judges 2	—— 4	—— 3	—— 3
18	g	Ed. K. Weſ.	—— 4	—— 5	—— 5	1 Tim. 1
19	A	——	—— 6	—— 6	—— 7	—— 2, 3
20	b	——	—— 8	—— 7	—— 9	—— 4
14 21	c	Benedict.	—— 10	—— 8	—— 11	—— 5
3 22	d	——	—— 12	—— 9	—— 13	—— 6
23	e	——	—— 14	—— 10	—— 15	2 Tim. 1
11 24	f	—— Faſt.	—— 16	—— 11	—— 17	—— 2
25	g	*Annunc.* of	——	—— 12	——	—— 3
19 26	A	-(V. *Mary.*	—— 18	—— 13	—— 19	—— 4
8 27	b	——	—— 20	—— 14	—— 21	Titus — 1
28	c	——	Ruth — 1	—— 15	Ruth — 2	—— 2, 3
16 29	d	——	—— 3	—— 16	—— 4	Philem.
5 30	e	——	1 Sam. 1	—— 17	1 Sam. 2	Hebr. - 1
31	f	——	—— 3	—— 18	—— 4	—— 2

☞ The Numbers here prefixed to the ſeveral Days, between the Twenty-firſt Day of *March*, and the Eighteenth Day of *April*, both incluſive, denote the Days upon which thoſe Full Moons do fall, which happen upon or next after the Twenty-firſt Day of *March*, in thoſe Years, of which they are reſpect-

APRIL hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John - 19	1 Sam. 6	Hebr. - 3
2	2	A		—— 7	—— 20	—— 8	—— 4
	3	b	Richard, B.	—— 9	—— 21	—— 10	—— 5
10	4	c	S. Ambrose.	—— 11	Acts -- 1	—— 12	—— 6
	5	d		—— 13	—— 2	—— 14	—— 7
18	6	e		—— 15	—— 3	—— 16	—— 8
7	7	f		—— 17	—— 4	—— 18	—— 9
	8	g		—— 19	—— 5	—— 20	—— 10
15	9	A		—— 21	—— 6	—— 22	—— 11
4	10	b		—— 23	—— 7	—— 24	—— 12
	11	c		—— 25	—— 8	—— 26	—— 13
12	12	d		—— 27	—— 9	—— 28	James 1
1	13	e		—— 29	—— 10	—— 30	—— 2
	14	f		—— 31	—— 11	2 Sam. 1	—— 3
9	15	g		2 Sam. 2	—— 12	—— 3	—— 4
	16	A		—— 4	—— 13	—— 5	—— 5
17	17	b		—— 6	—— 14	—— 7	1 Peter 1
6	18	c		—— 8	—— 15	—— 9	—— 2
	19	d	Alphe. A. B.	—— 10	—— 16	—— 11	—— 3
	20	e		—— 12	—— 17	—— 13	—— 4
	21	f		—— 14	—— 18	—— 15	—— 5
	22	g		—— 16	—— 19	—— 17	2 Peter 1
	23	A	S. George.	—— 18	—— 20	—— 19	—— 2
	24	b		—— 20	—— 21	—— 21	—— 3
	25	c	S. *Mark*,		—— 22		1 John 1
	26	d	(Evang.	—— 22	—— 23	—— 23	—— 2
	27	e		—— 24	—— 24	1 Kings 1	—— 3
	28	f		1 Kings 2	—— 25	—— 3	—— 4
	29	g		—— 4	—— 26	—— 5	—— 5
	30	A		—— 6	—— 27	—— 7	2, 3 John

respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out *Easter-day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

MAY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	b	S. *Philip* and	———	———	———	Jude——
2	c	(*James*, Ap.	1Kings 8	Acts - 28	1Kings 9	Rom. 1
3	d	Invention of	——10	Matth. 1	——11	—— 2
4	e	—(the Croſs.	——12	—— 2	——13	—— 3
5	f	———	——14	—— 3	——15	—— 4
6	g	S. John Port.	——16	—— 4	——17	—— 5
7	A	——— (Lat.	——18	—— 5	——19	—— 6
8	b	———	——20	—— 6	——21	—— 7
9	c	———	——22	—— 7	2Kings 1	—— 8
10	d	———	2Kings 2	—— 8	—— 3	—— 9
11	e	———	—— 4	—— 9	—— 5	——10
12	f	———	—— 6	——10	—— 7	——11
13	g	———	—— 8	——11	—— 9	——12
14	A	———	——10	——12	——11	——13
15	b	———	——12	——13	——13	——14
16	c	———	——14	——14	——15	——15
17	d	———	——16	——15	——17	——16
18	e	———	——18	——16	——19	1 Cor. - 1
19	f	Dunſtan, A.B.	——20	——17	——21	—— 2
20	g	———	——22	——18	——23	—— 3
21	A	———	——24	——19	——25	—— 4
22	b	———	Ezra -- 1	——20	Ezra -- 3	—— 5
23	c	———	—— 4	——21	—— 5	—— 6
24	d	———	—— 6	——22	—— 7	—— 7
25	e	———	—— 9	——23	Neh. -- 1	—— 8
26	f	Auguſtin A.B.	Neh. -- 2	——24	—— 4	—— 9
27	g	Ven. Bede Pr.	—— 5	——25	—— 6	——10
28	A	———	—— 8	——26	—— 9	——11
29	b	K. *Charles* II.	——10	——27	——13	——12
30	c	——(N. & R.	Eſther 1	——28	Eſther 2	——13
31	d	———	—— 3	Mark 1	—— 4	——14

JUNE hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	e	Nicomede.—	Eſther 5	Mark 2	Eſther 6	1 Cor. 15
2	f	———	—— 7	—— 3	—— 8	—— 16
3	g	———	—— 9	—— 4	Job — 1	2 Cor. 1
4	A	———	Job — 2	—— 5	—— 3	—— 2
5	b	Boniface, Bp.	—— 4	—— 6	—— 5	—— 3
6	c	———	—— 6	—— 7	—— 7	—— 4
7	d	———	—— 8	—— 8	—— 9	—— 5
8	e	———	—— 10	—— 9	—— 11	—— 6
9	f	———	—— 12	—— 10	—— 13	—— 7
10	g	———	—— 14	—— 11	—— 15	—— 8
11	A	S. *Barnabas*,				
12	b	—(A. & M.	—— 16	—— 12	— 17,18	—— 9
13	c	———	—— 19	—— 13	—— 20	—— 10
14	d	———	—— 21	—— 14	—— 22	—— 11
15	e	———	—— 23	—— 15	— 24,25	—— 12
16	f	———	— 26,27	—— 16	—— 28	—— 13
17	g	S. Alban, M. -	—— 29	Luke - 1	—— 30	Gal. — 1
18	A	———	—— 31	—— 2	—— 32	—— 2
19	b	———	—— 33	—— 3	—— 34	—— 3
20	c	Tr. of K. Edw.	—— 35	—— 4	—— 36	—— 4
21	d	(of Weſt Sax.	—— 37	—— 5	—— 38	—— 5
22	e	———	—— 39	—— 6	—— 40	—— 6
23	f	——— Faſt.	—— 41	—— 7	—— 42	Epheſ. 1
24	g	S. *John Bapt.*				
25	A	———	Prov. 1	—— 8	Prov. - 2	—— 2
26	b	———	—— 3	—— 9	—— 4	—— 3
27	c	———	—— 5	—— 10	—— 6	—— 4
28	d	——— Faſt.	—— 7	—— 11	—— 8	—— 5
29	e	S. *Peter*, Ap. -				
30	f	———	—— 9	—— 12	—— 10	—— 6

JULY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	———	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of Mary.	——13	——14	——14	—— 2
3	b	———	——15	——15	——16	—— 3
4	c	Tran. Mart. B.	——17	——16	——18	—— 4
5	d	———	——19	——17	——20	Col. -- 1
6	e	———	——21	——18	——22	—— 2
7	f	———	——23	——19	——24	—— 3
8	g	———	——25	——20	——26	—— 4
9	A	———	——27	——21	——28	1 Thes. 1
10	b	———	——29	——22	——31	—— 2
11	c	———	Eccles. 1	——23	Eccles. 2	—— 3
12	d	———	—— 3	——24	—— 4	—— 4
13	e	———	—— 5	John— 1	—— 6	—— 5
14	f	———	—— 7	—— 2	—— 8	2 Thes. 1
15	g	Swithun, Bp.	—— 9	—— 3	——10	—— 2
16	A	———	——11	—— 4	——12	—— 3
17	b	———	Jer. — 1	—— 5	Jer. — 2	1 Tim. 1
18	c	———	—— 3	—— 6	—— 4	——2,3
19	d	———	—— 5	—— 7	—— 6	—— 4
20	e	Margaret, V.	—— 7	—— 8	—— 8	—— 5
21	f	———	—— 9	—— 9	——10	—— 6
22	g	Mary Magd.	——11	——10	——12	2 Tim. 1
23	A	———	——13	——11	——14	—— 2
24	b	——— Fast.	——15	——12	——16	—— 3
25	c	S. *James*, Ap.	———	——13	———	—— 4
26	d	S. Anne. ——	——17	——14	——18	Titus 1
27	e	———	——19	——15	——20	——2,3
28	f	———	——21	——16	——22	Philem.
29	g	———	——23	——17	——24	Hebr. 1
30	A	———	——25	——18	——26	—— 2
31	b	———	——27	——19	——28	—— 3

AUGUST hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas-Day	Jer. -- 29	John 20	Jer. -- 30	Hebr. - 4
2	d	———	——— 31	——— 21	——— 32	——— 5
3	e	———	——— 33	Acts -- 1	——— 34	——— 6
4	f	———	——— 35	——— 2	——— 36	——— 7
5	g	———	——— 37	——— 3	——— 38	——— 8
6	A	Transfigurat.	——— 39	——— 4	——— 40	——— 9
7	b	Name of Jesus	——— 41	——— 5	——— 42	——— 10
8	c	———	——— 43	——— 6	——— 44	——— 11
9	d	———	--- 45,46	——— 7	——— 47	——— 12
10	e	S. Laurence. -	——— 48	——— 8	——— 49	——— 13
11	f	———	——— 50	——— 9	——— 51	James 1
12	g	———	——— 52	——— 10	Lam. -- 1	——— 2
13	A	———	Lam. - 2	——— 11	——— 3	——— 3
14	b	———	——— 4	——— 12	——— 5	——— 4
15	c	———	Ezek. - 2	——— 13	Ezek. 3	——— 5
16	d	———	——— 6	——— 14	——— 7	1 Peter 1
17	e	———	——— 13	——— 15	——— 14	——— 2
18	f	———	——— 18	——— 16	——— 33	——— 3
19	g	———	——— 34	——— 17	Daniel 1	——— 4
20	A	———	Daniel 2	——— 18	——— 3	——— 5
21	b	———	——— 4	——— 19	——— 5	2 Peter 1
22	c	———	——— 6	——— 20	——— 7	——— 2
23	d	——— Fast.	——— 8	——— 21	——— 9	——— 3
24	e	S *Bartholomew*	———	——— 22	———	1 John 1
25	f	———	——— 10	——— 23	——— 11	——— 2
26	g	———	——— 12	——— 24	Hosea 1	——— 3
27	A	———	Hos. 2,3	——— 25	——— 4	——— 4
28	b	S. Augustin, B.	——— 5,6	——— 26	——— 7	——— 5
29	c	S. John be-	——— 8	——— 27	——— 9	2, 3 John
30	d	——(headed.	——— 10	——— 28	——— 11	Jude ——
31	e	———	——— 12	Matth. 1	——— 13	Rom. - 1

SEPTEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Giles, Abbot.	Hosea 14	Matth. 2	Joel — 1	Rom.—2
2	g	———	Joel — 2	——— 3	——— 3	——— 3
3	A	———	Amos 1	——— 4	Amos 2	——— 4
4	b	———	——— 3	——— 5	——— 4	——— 5
5	c	———	——— 5	——— 6	——— 6	——— 6
6	d	———	——— 7	——— 7	——— 8	——— 7
7	e	Enurchus, B.	——— 9	——— 8	Obad. —	——— 8
8	f	Nativity of	Jonah 1	——— 9	Jon. 2, 3	——— 9
9	g	—(Vir. Mary.	——— 4	——— 10	Micah 1	——— 10
10	A	———	Micah 2	——— 11	——— 3	——— 11
11	b	———	——— 4	——— 12	——— 5	——— 12
12	c	———	——— 6	——— 13	——— 7	——— 13
13	d	———	Nahum 1	——— 14	Nahum 2	——— 14
14	e	Holy Crofs. —	——— 3	——— 15	Hab. — 1	——— 15
15	f	———	Hab. —2	——— 16	——— 3	——— 16
16	g	———	Zeph. - 1	——— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp.	——— 3	——— 18	Haggai 1	——— 2
18	b	———	Haggai 2	——— 19	Zech. 1	——— 3
19	c	———	Zec. 2, 3	——— 20	——— 4, 5	——— 4
20	d	——— Fast.	——— 6	——— 21	——— 7	——— 5
21	e	S. *Matthew.* -	———	——— 22	———	——— 6
22	f	———	——— 8	——— 23	——— 9	——— 7
23	g	———	——— 10	——— 24	——— 11	——— 8
24	A	———	——— 12	——— 25	——— 13	——— 9
25	b	———	——— 14	——— 26	Mal. — 1	——— 10
26	c	S. Cyprian.—	Mal. — 2	——— 27	——— 3	——— 11
27	d	———	——— 4	——— 28	Tobit 1	——— 12
28	e	———	Tobit 2	Mark—1	——— 3	——— 13
29	f	S. *Michael.* —	———	——— 2	———	——— 14
30	g	S. Jerom, Pr.	——— 4	——— 3	——— 6	——— 15

OCTOBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remigius, Bp.	Tob. —7	Mark—4	Tob. —8	1 Cor. 16
2	b	———	——— 9	——— 5	——— 10	2 Cor. 1
3	c	———	——— 11	——— 6	——— 12	——— 2
4	d	———	——— 13	——— 7	——— 14	——— 3
5	e	———	Judith 1	——— 8	Judith 2	——— 4
6	f	Faith, V. & M.	——— 3	——— 9	——— 4	——— 5
7	g	———	——— 5	——— 10	——— 6	——— 6
8	A	———	——— 7	——— 11	——— 8	——— 7
9	b	S. Denys, Bp.	——— 9	——— 12	——— 10	——— 8
10	c	———	——— 11	——— 13	——— 12	——— 9
11	d	———	——— 13	——— 14	——— 14	——— 10
12	e	———	——— 15	——— 15	——— 16	——— 11
13	f	Transl. of K.	Wisd. 1	——— 16	Wisd.—2	——— 12
14	g	-(Edw. Conf.	——— 3	Lu. 1. *to* 39	——— 4	——— 13
15	A	———	——— 5	1. *ver.* 39.	——— 6	Gal. — 1
16	b	———	——— 7	——— 2	——— 8	——— 2
17	c	Etheldreda. -	——— 9	——— 3	——— 10	——— 3
18	d	S. *Luke*, Evan.	———	——— 4	———	——— 4
19	e	———	——— 11	——— 5	——— 12	——— 5
20	f	———	——— 13	——— 6	——— 14	——— 6
21	g	———	——— 15	——— 7	——— 16	Ephes. 1
22	A	———	——— 17	——— 8	——— 18	——— 2
23	b	———	——— 19	——— 9	Ecclus. 1	——— 3
24	c	———	Ecclus. 2	——— 10	——— 3	——— 4
25	d	Crispin, Mar.	——— 4	——— 11	——— 5	——— 5
26	e	———	——— 6	——— 12	——— 7	——— 6
27	f	——— Fast.	——— 8	——— 13	——— 9	Phil. — 1
28	g	S. *Simon* and	———	——— 14	———	——— 2
29	A	——(*Jude*.	——— 10	——— 15	——— 11	——— 3
30	b	———	——— 12	——— 16	——— 13	——— 4
31	c	——— Fast.	——— 14	——— 17	——— 15	Col. — 1

NOVEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	*All Saints.* --	———	———	———	———
2	e	———	Ecclus 16	Luke 18	Ecclus 17	Coloss. 2
3	f	———	——— 18	——— 19	——— 19	——— 3
4	g	———	——— 20	——— 20	——— 21	——— 4
5	A	*Papists Conspir.*	——— 22	——— 21	——— 23	1 Thes. 1
6	b	Leonard, Con.	——— 24	——— 22	——— * 25	——— 2
7	c	———	——— 27	——— 23	——— 28	——— 3
8	d	———	——— 29	——— 24	——— † 30	——— 4
9	e	———	——— 31	John — 1	——— 32	——— 5
10	f	———	——— 33	——— 2	——— 34	2 Thes. 1
11	g	S. Martin, Bp.	——— 35	——— 3	——— 36	——— 2
12	A	———	——— 37	——— 4	——— 38	——— 3
13	b	Britius, Bp. -	——— 39	——— 5	——— 40	1 Tim. 1
14	c	———	——— 41	——— 6	——— 42	——— 2, 3
15	d	Machutus, B.	——— 43	——— 7	——— 44	——— 4
16	e	———	——— 45	——— 8	——— ‡ 46	——— 5
17	f	Hugh, Bp. —	——— 47	——— 9	——— 48	——— 6
18	g	———	——— 49	——— 10	——— 50	2 Tim. 1
19	A	———	——— 51	——— 11	Baruch 1	——— 2
20	b	Edm. K. & M.	Baruch 2	——— 12	——— 3	——— 3
21	c	———	——— 4	——— 13	——— 5	——— 4
22	d	Cecilia V. & M.	——— 6	——— 14	Hist. Su.	Titus 1
23	e	S. Clement.	Bel. & D.	——— 15	Isaiah 1	——— 2, 3
24	f	———	Isaiah - 2	——— 16	——— 3	Philem.
25	g	Catherine, V.	——— 4	——— 17	——— 5	Hebr. — 1
26	A	———	——— 6	——— 18	——— 7	——— 2
27	b	———	——— 8	——— 19	——— 9	——— 3
28	c	———	——— 10	——— 20	——— 11	——— 4
29	d	——— Fast.	——— 12	——— 21	——— 13	——— 5
30	e	S. *Andrew.* —	———	Acts 1	———	——— 6

Note that * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver 18. and ‡ Ecclus 46. only to ver. 20.

DECEMBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f		Iſaiah 14	Acts — 2	Iſaiah 15	Hebr. — 7
2	g		— 16	— 3	— 17	— 8
3	A		— 18	— 4	— 19	— 9
4	b		— 20, 21	— 5	— 22	— 10
5	c		— 23	— 6	— 24	— 11
6	d	Nicholas, Bp.	— 25	7 to v. 30	— 26	— 12
7	e		— 27	7 — v. 30	— 28	— 13
8	f	Conception of	— 29	— 8	— 30	James — 1
9	g	—(V. Mary.	— 31	— 9	— 32	— 2
10	A		— 33	— 10	— 34	— 3
11	b		— 35	— 11	— 36	— 4
12	c		— 37	— 12	— 38	— 5
13	d	Lucy, V.& M.	— 39	— 13	— 40	1 Pet. — 1
14	e		— 41	— 14	— 42	— 2
15	f		— 43	— 15	— 44	— 3
16	g	O Sapientia.	— 45	— 16	— 46	— 4
17	A		— 47	— 17	— 48	— 5
18	b		— 49	— 18	— 50	2 Pet. — 1
19	c		— 51	— 19	— 52	— 2
20	d	— Faſt.	— 53	— 20	— 54	— 3
21	e	S. *Thomas*, Ap.		— 21		1 John 1
22	f		— 55	— 22	— 56	— 2
23	g		— 57	— 23	— 58	— 3
24	A	— Faſt.	— 59	— 24	— 60	— 4
25	b	*Chriſtmas Day.*				
26	c	S. *Stephen*, M.				
27	d	S. *John*, Ap. —				
28	e	*Innocents-Day.*		— 25		— 5
29	f		— 61	— 26	— 62	2 John. —
30	g		— 63	— 27	— 64	3 John. —
31	A	Silveſter, Bp.	— 65	— 28	— 66	Jude. —

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

EASTER-*day*, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the neareſt Sunday to the Feaſt of St. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Eaſter*.

Rogation-Sunday, *Aſcenſion-day*, *Whit-ſunday*, *Trinity-Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Eaſter*.

A TABLE of all the Feaſts that are to be obſerved in the Church of England *throughout the Year.*

All Sundays in the Year.

The Days of the Feaſts of
- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of S. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *James* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of S. *John Baptiſt*.
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael* and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Monday and *Tueſday* in *Eaſter-week*.
Monday and *Tueſday* in *Whitſun-week*.

A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before
- The Nativity of our Lord JESUS CHRIST.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- Easter-day.
- Ascension-day.
- Pentecost.
- S. *Matthias*.
- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, *That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.*

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after
1. The First Sunday in Lent.
2. The Feast of Pentecost.
3. *September* 14.
4. *December* 13.

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas-day*.

Certain Solemn Days for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in memory of the Papists Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day of *May*, being the Day kept in memory of the Birth and Return of King *Charles* II.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majesty began his happy Reign.

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Numb.	Days of the Month.	Sunday-Letters.
14	March 21	C
3	—22	D
	—23	E
11	—24	F
	—25	G
19	—26	A
8	—27	B
	—28	C
16	—29	D
5	—30	E
	—31	F
13	April— 1	G
2	—2	A
	—3	B
10	—4	C
	—5	D
18	—6	E
7	—7	F
	—8	G
15	—9	A
4	—10	B
	—11	C
12	—12	D
1	—13	E
	—14	F
9	—15	G
	—16	A
17	—17	B
6	—18	C
	—19	D
	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of *Eaſter*; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtand the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday-Letter next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday-Letter is *Eaſter-Day*. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is *Eaſter Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our Lord its Fourth Part, omitting Fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day excluſive, to the End of the Year.

Another TABLE, to find EASTER till the Year 1899 incluſive.

SUNDAY-LETTERS.

Golden Numb.	A	B	C	D	E	F	G
I	Apr. 16	—17	—18	19	—20	—14	—15
II	Apr. 9	—3	—4	5	—6	—7	—8
III	Mar.26	—27	—28	29	—23	—24	—25
IV	Apr. 16	—17	—11	12	—13	—14	—15
V	Apr. 2	—3	—4	5	—6	Mar31	Apr. 1
VI	Apr. 23	—24	—25	19	—20	—21	—22
VII	Apr. 9	—10	—11	12	—13	—14	—8
VIII	Apr. 2	—3	Mar28	29	—30	—31	Apr. 1
IX	Apr. 16	—17	—18	19	—20	—21	—22
X	Apr. 8	—10	—11	5	—6	—7	—8
XI	Mar.26	—27	—28	29	—30	—31	—25
XII	Apr. 16	—17	—18	19	—13	—14	—15
XIII	Apr. 2	—3	—4	5	—6	—7	—8
XIV	Mar.26	—27	—28	22	—23	—24	—25
XV	Apr. 16	—10	—11	12	—13	—14	—15
XVI	Apr. 2	—3	—4	5	Mar26	—31	Apr. 1
XVII	Apr. 23	—24	—18	19	—20	—21	—22
XVIII	Apr. 9	—10	—11	12	—13	—7	—8
XIX	Apr. 2	Mar27	—28	29	—30	—31	Apr. 1

TO make uſe of the preceding Table, find the Sunday-Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday-Letter, you have the Day of the Month on which *Eaſter* falleth that Year. But Note, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

A TA-

A TABLE of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

The Year of our Lord.	Gold. Number.	The Epact.	Sunday-Letter	Sund. aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-day.	Whit-sunday.	Sund. aft. Trin.	Advent Sunday.
1752	5											Dec. 3
1753	6	25	G	6	Feb. 18	Mar. 7	Apr. 22	May 27	May 31	June 10	23	2
1754	7	6	F	2	10	Feb. 27	14	19	23	2	24	1
1755	8	17	E	2	Jan. 26	12	Mar. 30	4	8	May 18	26	Nov. 30
1756	9	28	DC	5	Feb. 15	Mar. 3	Apr. 18	23	27	June 6	23	28
1757	10	9	B	4	6	Feb. 23	10	15	19	May 29	24	27
1758	11	20	A	2	Jan. 22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
1759	12	1	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1760	13	12	FE	3	3	20	6	11	15	May 25	25	Nov. 30
1761	14	23	D	4	Jan. 18	4	Mar. 22	Apr. 26	Apr. 30	10	27	29
1762	15	4	C	4	Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
1763	16	15	B	2	Jan. 30	16	3	8	12	22	25	27
1764	17	26	AG	6	Feb. 19	Mar. 7	22	27	31	June 10	23	Dec. 2
1765	18	7	F	2	3	Feb. 20	7	12	16	May 26	25	1
1766	19	18	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1767	1	0	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1768	2	11	CB	3	Jan. 31	Feb. 17	3	8	12	May 22	25	27
1769	3	22	A	2	22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
1770	4	3	G	5	Feb. 13	28	Apr. 15	May 20	24	June 3	24	2
1771	5	14	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1772	6	25	ED	5	Feb. 16	Mar. 4	Apr. 19	24	28	June 7	23	Nov. 29
1773	7	6	C	4	7	Feb. 24	11	16	20	May 30	24	28
1774	8	17	B	4	Jan. 30	16	3	8	12	22	25	27
1775	9	28	A	5	Feb. 12	Mar. 1	16	21	25	June 4	27	Dec. 3
1776	10	9	GF	1	4	Feb. 21	7	12	16	May 26	25	1
1777	11	20	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1778	12	1	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1779	13	12	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1780	14	23	BA	2	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
1781	15	4	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1782	16	15	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1783	17	26	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	27	Nov. 30
1784	18	7	DC	4	8	Feb. 25	11	16	20	May 30	24	28
1785	19	18	B	2	Jan. 23	9	Mar. 27	1	5	15	26	27
1786	1	0	A	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1787	2	11	G	4	4	Feb. 21	8	13	17	May 27	25	2
1788	3	22	FE	1	Jan. 20	6	Mar. 23	Apr. 27	1	11	27	Nov. 30
1789	4	3	D	4	Feb. 8	25	Apr. 12	May 17	21	31	24	29
1790	5	14	C	3	Jan. 31	17	4	9	13	23	25	28
1791	6	25	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
1792	7	6	AG	4	5	Feb. 22	8	13	May 17	May 27	25	Dec. 2
1793	8	17	F	2	Jan. 27	13	Mar. 31	5	9	19	26	1
1794	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1795	10	9	D	3	1	Feb. 18	5	10	14	May 24	25	29
1796	11	20	CB	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1797	12	1	A	5	Feb. 12	Mar 1	Apr. 16	21	25	June 4	24	Dec. 3
1798	13	12	G	4	4	Feb. 21	8	13	17	May 27	25	2
1799	14	23	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1800	15	4	E	4	Feb. 9	26	Apr. 13	May 18	22	June 1	24	Nov. 30
1801	16	15	D	3	1	18	5	10	14	May 24	25	29
1802	17	26	C	5	14	Mar. 3	18	23	27	June 6	23	28
1803	18	7	B	4	6	Feb. 23	10	15	19	May 29	24	27
1804	19	18	AG	3	Jan. 29	15	1	6	10	20	26	Dec. 2

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

Easter day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent-Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov 29
23	1	19	5	27	May 1	11	27	30
24	1	20	6	28	2	12	27	Dec. 1
25	1	21	7	29	3	13	27	2
26	2	22	8	30	4	14	27	3
27	2	23	9	May 1	5	15	26	Nov 27
28	2	24	10	2	6	16	26	28
29	2	25	11	3	7	17	26	29
30	2	26	12	4	8	18	26	30
31	2	27	13	5	9	19	26	Dec. 1
Apr. 1	3	28	14	6	10	20	26	2
2	3	29	15	7	11	21	26	3
3	3	30	16	8	12	22	25	Nov 27
4	3	31	17	9	13	23	25	28
5	3	Feb. 1	18	10	14	24	25	29
6	3	2	19	11	15	25	25	30
7	3	3	20	12	16	26	25	Dec. 1
8	3	4	21	13	17	27	25	2
9	3	5	22	14	18	28	25	3
10	4	6	23	15	19	29	24	Nov 27
11	4	7	24	16	20	30	24	28
12	4	8	25	17	21	31	24	29
13	4	9	26	18	22	June 1	24	30
14	4	10	27	19	23	2	24	Dec. 1
15	5	11	28	20	24	3	24	2
16	5	12	Mar. 1	21	25	4	24	3
17	5	13	2	22	26	5	23	Nov 27
18	5	14	3	23	27	6	23	28
19	5	15	4	24	28	7	23	29
20	5	16	5	25	29	8	23	30
21	5	17	6	26	30	9	23	Dec. 1
22	6	18	7	27	31	10	23	2
23	6	19	8	28	June 1	11	23	3
24	6	20	9	29	2	12	22	Nov 27
25	6	21	10	30	3	13	22	28

Note, That in a Biſſextile or Leap-Year, the Number of Sundays after Epiphany will be the ſame, as if *Eaſter-Day* had fallen one Day later than it really does. And for the ſame reaſon, one Day muſt in every Leap-Year be added to the Day of the Month given by the Table for *Septuageſima-Sunday*: And the like muſt be done for the First Day of *Lent*, commonly called *Aſh-Wednesday*, unleſs the Table gives ſome Day in the Month of *March* for it; for in that Caſe the Day given by the Table is the right Day.

Table to find *Eaſter* from the Year 1900 to 2199 inclusive.

Gold. Num.	Days of the Month.	Sund. Lett.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April— 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of *Eaſter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made uſe of, in all reſpects, as the firſt Table before inſerted, for finding *Eaſter* till the Year 1899.

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900	2100	2200	2300	2500	2600	2700
2000			2400			2800
2900	3000	3100	3300	3400	3500	3700
		3200			3600	
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	5100	5300	5400	5500
4800			5200			5600
5700	5800	5900	6100	6200	6300	6500
		6000			6400	
6600	6700	6900	7000	7100	7300	7400
	6800			7200		
7500	7700	7800	7900	8100	8200	8300
7600			8000			8400
8500	&c.					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. ſtandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter, which ſtandeth under that Number at the Top of the Table, is the Sunday-Letter.

TABLE II.

1	2 Years of our Lord.	3	1	2 Years of our Lord.	3
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, conſiſting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, conſiſting of entire Hundreds, and Note the Number or Cypher which ſtands againſt it in the Third Column; then, in Table III. look for the ſame Number in the Column under any given Golden Number, which when you have found, guide your Eye ſide-ways to the Left Hand, and in the Firſt Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes thoſe Years which are ſtill to be accounted Biſſextile or Leap-Years in the New Calendar; whereas all the other Huadredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.	Sunday-Letters.	The GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C D E F G	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22		9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23		10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24		11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25		12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A B C D E	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27		14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28		15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29		16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30		17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F G A B C	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1		19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2		20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3		21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4		22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D E F G A	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6		24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7		25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8		26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9		27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B C D E F	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11		29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12		0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13		1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14		2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G A B C D	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16		4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17		5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17													7	18	29	10	21	2	13	24
April 18		6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth.

The

MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24. *Psal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts; We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his miniſters, to declare and pronounce to his people being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy ſpirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible voice; the people alſo kneeling, and repeating it with him, both here, and wheresoever elſe it is uſed in Divine Service.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on* Eaſter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite,

Venite, exultemus Domino. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms;

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation, in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the Year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar, (except there be proper Leſſons aſſigned for that day:) he that readeth, ſo ſtanding, and turning himſelf as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung in* Engliſh *the Hymn called* Te Deum laudamus, *daily throughout the year.*

¶ *Note, that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, *or* Verſe of ſuch a Chapter of ſuch a book: *And after every Leſſon,* Here endeth the Firſt, *or* the Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the Heavens and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of Glory : O Chriſt;

Thou art the everlaſting Son : of the Father.

When thou tookeſt upon thee to deliver man : thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death : thou didſt open the Kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God : in the glory of the Father.

We believe that thou ſhalt come : to be our judge.

We therefore pray thee, help thy ſervants : whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy ſaints : in glory everlaſting.

O Lord, ſave thy people : and bleſs thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or this Canticle:*

Benedicite, omnia opera Domini.

O All ye Works of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye angels of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye ſhowers and Dew, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord praiſe him, and magnify him for ever.

O ye Dews and Froſts, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord : praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord : yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Green Things upon the earth, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord : praiſe

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praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye Holy and Humble men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then shall be read in like manner the Second Lesson taken out of the New Testament : and after that the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day.*

Benedictus. S. LUKE *1.* 68.

BLessed be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or this Psalm,*

Jubilate Deo. Psal. 100.

OBe joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name ;

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the People standing: except only such days as the Creed of Saint* Athanasius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell: The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, and the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you;

Ans. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer, with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day which shall be the same that is appointed at the Communion; the second for Peace; the third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence,

fence, may not fear the power of any adversaries, thro' the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of* S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 COR. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

EVENING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgement: not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24. *Psal.* 6. 1.

Repent ye: for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A*

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

ALmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live: and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel and say the Lord's Prayer: the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips:

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: and after that,* Magnificat, *(or the Song of the blessed Virgin* Mary) *in English, as followeth.*

Magnificat. S. LUKE I. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour;

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For he hath regarded : the lowlineſs of his handmaiden.

For, behold, from henceforth : all generations ſhall call me bleſſed ;

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath ſhewed ſtrength with his arm : he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath ſent empty away.

He remembering his mercy hath holpen his ſervant Iſrael : as he promiſed to our forefathers Abraham and his ſeed for ever.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Or elſe this Pſalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. PSAL. 98.

O Sing unto the Lord a new ſong : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himſelf the victory.

The Lord declared his ſalvation : his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael : and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands : ſing, rejoice, and give thanks,

Praiſe the Lord upon the harp : ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms : O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world : and the people with equity.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then a Leſſon of the New Teſtament, as is appointed : and after that* Nunc dimittis *(or the Song of Simeon) in* Engliſh, *as followeth.*

Nunc dimittis. S. LUKE 2. 29.

LORD, now letteſt thou thy ſervant depart in peace : according to thy word.

For mine eyes have ſeen : thy ſalvation,

Which thou haſt prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Iſrael.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Or elſe this Pſalm ; except it be on the Twelfth Day of the Month.*

Deus miſereatur. Pſal. 67.

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praiſe thee, O God : yea, let all the people praiſe thee.

O let

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you:
Answ. And with thy spirit.
℣ *Minister.* Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;
Answ. And grant us thy salvation.
Priest. O Lord, save the King;
Answ. And mercifully hear us, when we call upon thee.
Priest. Endue thy Ministers with righteousness;
Answ. And make thy chosen people joyful.
Priest. O Lord, save thy people;
Answ. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
Answ. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us;
Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for aid against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that

peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect, for Aid against all Perils.*

LIghten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the King's Majesty.*

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts: grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlott*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of* S. Chrysostom.

ALmighty God who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 COR. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

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¶ *Upon these Feasts*; Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called, The Creed of Saint* Athanasius, *by the Minister and People standing.*

Quicunque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to

to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds: and Man of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Here followeth the* LITANY, *or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults

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assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart: from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgement.

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE* our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beatdown Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt and the People with him, ſay the Lord's Prayer.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy wil

will be done in earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins;

Answ. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be: world without end, Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answ. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of* S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 COR. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

PRAY-

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the sin of man, didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance, thou wilt send us such weather as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction: and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also in the time of King David, didst slay with the plague of pestilence threescore and ten thousand; and yet remem-

membering thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember-weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may ſet forth thy glory, and let forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the high Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all Nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs, all thoſe who

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are any ways afflicted or distressed in mind, body, or estate; [* *especially those for whom our prayers are desired:*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

ALmighty God Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men: [* *particularly to those who desire now to offer up their praises and thanksgiving for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord: to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

¶ *For Rain.*

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord, *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of

of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving-kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour, and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring Publick Peace at home.*

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in an houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life, in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful Viſitation; and now in the midſt of judgement remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee; always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy Divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.
The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.*

The Epistle. Rom. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say, ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus

Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.
The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

WHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.
The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries,

mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee.

The fourth Sunday in Advent. The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REjoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou; And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And

And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; He it is, who coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of* CHRIST, *commonly called* Christmas-day.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee and the same Spirit, ever one God world without end. Amen.

The Epistle. Hebr. 1. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness, is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life,

and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.
The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you; All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lo

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Saint John the Evangelist's Day.
The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us.

The Gospel. S. John 21. 19.

JEsus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he, that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.
The Collect.

OAlmighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women; for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matth. 2. 13.

THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſemen, was exceeding wroth; and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOW I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the Father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. Matth. 1. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came toge-

together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn Son: and he called his Name JESUS.

The Circumcision of Christ.
The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and

praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every day after unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 3. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to youward: How that by revelation he made known unto me the myſtery, (as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt,) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: in whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. 2. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they

they had heard the king, they departed; and, lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The firſt Sunday after the Epiphany.
The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant, that they may both perceive, and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we, being many, are one body in Chriſt, and every one members one of another.

The Goſpel. S. Luke 2. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among their kinſfolk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

The second Sunday after the Epiphany.
The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAving then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The third Sunday after the Epiphany.
The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God; a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for

wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds, and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: And when they saw him they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But

But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.
The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, Let no man deceive you: He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I myſelf ſhould be a caſt away.

The Goſpel. S. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? Take that thine is, and go thy way, I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good?

good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.
The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak; howbeit whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I: Are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, He cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

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And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked

ed him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Ash-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat offering, and a drink offering unto the Lord your God? Blow th trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy god-

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ly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The second Sunday in Lent.
The Collect.

ALmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk,

walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger; nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest, by the light: for whatsoever doth make manifest, is light. Wherefore

fore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself: and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we who for our evil deeds, do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman, was born after the flesh: but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after

after the spirit; even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.
The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not

not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him: but I know him: and if I should say, I know him not, I should be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.
The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he saw that he was condemned, repented himself; and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What

What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters' field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters' field, as the Lord appointed me). And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Heareſt thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made: he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull, they gave him vinegar to drink mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there: and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land, unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold the vail of the temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of ſaints which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before Eaſter.
For the Epiſtle. Iſai. 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepreſs alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me

me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never bare rule over them; they were not called by thy name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the passover and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say

say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born! And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take

take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again; for their eyes were heavy: neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus, to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? but he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the

palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release

leaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the King of the Jews? and they cried out again, Crucify him. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him to be crucified. And the ſoldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to ſalute him, Hail, King of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſkull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou, that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? and ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the veil of the temple was rent in twain, from the top to the bottom. And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wednesday before Easter.
The Epiſtle. Hebr. 9. 16.

WHere a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe it is of no

strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve: and he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in; and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the king-

kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew

near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the ſon of man with a kiſs? When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? and one of them ſmote a ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſt's houſe: and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? and many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people and the chief prieſts and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: and if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you I praiſe you not; that ye come together, not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you; that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper. For in eating every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame

ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge ourſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke 23. 1.

THE whole multitude of them aroſe, and led him unto Pilate, and they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying, That he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts and the rulers and the people, ſaid unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I having examined him before you, have found no fault in this man, touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him; and, lo, nothing

worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (who for a certain ſedition made in the city, and for murder, was caſt into priſon.) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified. And the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For, behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding. And the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt, the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour, and there was darkneſs over all the earth until the ninth hour. And the ſun was darkened, and the veil of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I com-

commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee ſtood afar off, beholding theſe things.

Good Friday.
The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs; who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Hebr. 10. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceaſed to be offered? becauſe that the worſhippers once purged ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: in burnt offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he ſaid, Sacrifice and offering and burnt offerings and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein; which are offered by the law; Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering and offering oftentimes the ſame ſacrifices, which can never take away ſins: But this

man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised: and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. S. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: Whosoever maketh himself a King speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him crucify him. Pilate saith unto

unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called, The place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross: and the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with his spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.
The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and

that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER-DAY.

¶ *At Morning Prayer, instead of the Psalm* [O come let us sing, *&c.*] *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast; 1662

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him;

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom.* 6. 9.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For

N. 1777

For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. 3. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. S. John 20. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre. And he ſtooping down, and looking in, ſaw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

The Collect.

ALmighty God, who through thine only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

PETER opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of

of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day; and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drank with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEHOLD two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said, that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread,

bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.
The Collect.

ALmighty God who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him: And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you.

But

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said

said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your Souls.

The Gospel. S. John 10. 11.

JESUS said, I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake? whether it be to the king, as supreme: or unto governors, as unto them that are sent by him

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him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness: but as the servants of God. Honour all men; love the brotherhood; fear God; honour the king.

The Gospel. S. John 16. 16.

JESUS saith to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me: because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while; we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.
The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise: that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of

of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.
The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your ownselves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, That I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb: Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

The Ascension-day.
The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind

mind thither afcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. *Amen.*

For the Epiftle. Acts 1. 1.

THE former treatife have I made, O Theophilus, of all that Jefus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoft had given commandments unto the Apoftles whom he had chofen: to whom alfo he fhewed himfelf alive after his paffion by many infallible proofs, being feen of them forty days, and fpeaking of the things pertaining to the kingdom of God: and being aflembled together with them, commanded them that they fhould not depart from Jerufalem, but wait for the promife of the Father, which, faith he, ye have heard of me. For John truly baptized with water; but ye fhall be baptized with the Holy Ghoft not many days hence. When they therefore were come together, they afked of him, faying, Lord, wilt thou at this time reftore again the kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons, which the Father hath put in his own power: but ye fhall receive power, after that the Holy Ghoft is come upon you; and ye fhall be witneffes unto me, both in Jerufalem, and in all Judea, and in Samaria, and unto the uttermoft part of the earth. And when he had fpoken thefe things, while they beheld, he was taken up, and a cloud received him out of their fight. And while they looked ftedfaftly toward heaven, as he went up, behold, two men ftood by them in white apparel; which alfo faid, Ye men of Galilee, why ftand ye gazing up into heaven? This fame Jefus which is taken up from you into heaven, fhall fo come in like manner as ye have feen him go into heaven.

The Gofpel. S. Mark 16. 14.

JESUS appeared unto the eleven, as they fat at meat, and upbraided them with their unbelief and hardnefs of heart, becaufe they believed not them which had feen him after he was rifen. And he faid unto them, Go ye into all the world, and preach the Gofpel to every creature: He that believeth and is baptized, fhall be faved; but he that believeth not, fhall be damned. And thefe figns fhall follow them that believe: in my Name fhall they caft out devils; they fhall fpeak with new tongues; they fhall take up ferpents; and if they drink any deadly thing, it fhall not hurt them; they fhall lay hands on the fick, and they fhall recover. So then after the Lord had fpoken unto them, he was received up into heaven, and fat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with figns following.

Sunday after Afcenfion-day.

The Collect.

O God the King of glory, who haft exalted thine only Son Jefus Chrift with great triumph unto thy kingdom in heaven; We befeech thee, leave us not comfortlefs; but fend to us thine Holy Ghoft to comfort us, and exalt us unto the fame place whither our Saviour Chrift is gone before; who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. *Amen.*

The

The Epiſtle. 1 S. Pet. 4. 7.

THE end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another as good ſtewards of the manifold grace of God: if any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John 15. 26.

WHEN the Comforter is come, whom I will ſend unto you from the Father; even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father nor me: but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHIT-SUNDAY.

The Collect.

GOD who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 2. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting, and there appeared unto them cloven tongues like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JESUS ſaid unto his diſciples, If ye love me keep my commandments. And I will pray the Father, and he ſhall give you

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you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid I go unto the Father; for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in Whitſun week.
The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THEN Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all;) that word. I ſay, ye know which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached; how God anointed Jeſus of Nazareth with the Holy Ghoſt and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did both in the land of the Jews and in Jeruſalem; whom they ſlew and

and hanged on a tree: Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, That light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.
The Collect.

GOD who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

VERILY, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them

them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice: and a ſtranger will they not follow: but will flee from him: for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep; all that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities; who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle. Rev. 4. 1.

AFTER this I looked, and behold a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the ſpirit; and behold, a throne was ſet in heaven, and one ſat on the throne: and he that ſat was to look upon like a jaſper and a ſardine ſtone; and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne there was a ſea of glaſs, like unto cryſtal; and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind: and the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him; and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts give glory and honour and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3. 1.

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews: the ſame

fame came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judge-

ment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

The second Sunday after Trinity.
The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither

neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him: for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: For I say unto you, that none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

ALL of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you: To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto

them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing: And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.
The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.
The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.
The Collect.

O GOD, who hast prepared for them that love thee, such good things as pass man's understanding: Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6 3.

KNOW ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into

death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.
The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have

have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.
The Collect.

O GOD, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.
The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant how that all our fathers were under the cloud: and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat;

and did all drink the ſame ſpiritual drink. For they drank of that ſpiritual rock that followed them: and that rock was Chriſt. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them: as it is written, The people ſat down to eat and to drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. S. Luke 16. 1.

JESUS ſaid unto his diſciples, There was a certain rich man, who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip; I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, and how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.
The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 12. 1.

CONCERNING ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and that no man can ſay, that Jeſus is the Lord, but by the Holy

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Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God which worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelfſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it; ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.
The Collect.

O GOD, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 15. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins according to the Scriptures: and that he was buried, and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles. And laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.
The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things wherof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.
The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee

thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one: but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLESSED are the eyes which see the things that ye see: For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and cha-

rity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 5. 16.

I Say then, walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is, love, joy, peace, longſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh with the affections and luſts.

The Goſpel. S. Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beſeech thee, O Lord, thy Church with thy perpetual mercy: And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature And as many as walk according to this rule, peace be on them and mercy, and upon the Iſrael of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jeſus.

Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw

saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him: And he that bade thee and him, come, and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utter-

utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt: who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. 22. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, which was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man from that day forth aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 4. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off concerning the former converſation the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath; neither give place to the devil. Let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil

evil speaking be put away from you with all malice. And be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee: or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in

in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church

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Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 1. 3.

I THANK my God upon every remembrance of you, always in every prayer of mine for you all, making requeſt with joy, for your fellowſhip in the Goſpel from the firſt day until now: being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt: even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement; That ye may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. S. Matth. 18. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellowſervants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellowſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellowſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellowſervant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Collect.

O GOD, our refuge and ſtrength, who art the author of all godlineſs; Be ready, we

we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 3. 17.

BRETHREN, be followers together of me, and mark them who walk ſo as ye have us for an enſample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things. For our converſation is in heaven; from whence alſo we look for the Saviour the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Matth. 22. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O LORD, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you; ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth: As ye alſo learned of Epaphras our dear fellowſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing; being fruitful in every good work, and increaſing in the knowledge of

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of God; strengthened with all might according to his glorious power, unto all patience and longsuffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bring forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth who brought up and who led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them; and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to

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to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's *Day.*

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the

the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas *the Apostle.*
The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he saith unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And

after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name.

The Conversion of Saint Paul.
The Collect.

O GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and

and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice, ſaying unto him, Saul, Saul, why perſecuteſt thou me? and he ſaid, Who art thou, Lord? and the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth: and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias; and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul of Tarſus: for, behold, he prayeth, and hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem. And here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his way, and entered into the houſe; and putting his hand on him, ſaid, Brother Saul, the Lord, even Jeſus that appeared unto thee in the way as thou cameſt, hath ſent me that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes as it had been ſcales: and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. S Matth. 19. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Name's ſake, ſhall receive an hundredfold, and ſhall inherit eternal life:

But

But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint *Mary*, the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord: (as it is written in the law of the Lord, every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and

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and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Saint Matthias's *Day.*

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 7. 10.

MOreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's *Day.*

The Collect.

ALmighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark: Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity

vity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers: for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body unto the edifying of itſelf in love.

The Goſpel. S. John 15. 1.

I Am the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered: and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

S. Philip *and S.* James's *Day.*

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James 1. 1.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him

ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas *the Apostle.*
The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

TIdings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: Who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people

people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John *the Baptist's Day.*

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching: and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 40. 1.

COmfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward

is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

ELisabeth's full time came that she should be delivered: and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so: but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's *Day.*

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further

further to take Peter alſo. Then were the days of unleavened bread. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon: but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers bound with two chains: and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals. And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and paſſed on through one ſtreet: and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Matth. 16. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt; ſome Elias; and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.

Saint James *the Apoſtle.*

The Collect.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we, forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to

send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew *the Apostle.*

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace, truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that

that is chief, as he that doth ſerve: for whether is greater, he that ſitteth at meat, or he that ſerveth; is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew *the Apoſtle.*
The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

The Goſpel. S. Matth. 9. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

Saint Michael *and all Angels.*
The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent called the Devil, and Satan, which deceiveth the whole world: he was caſt out into the

earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire: And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke *the Evangelist.*

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel to be an Evangelist and Physician of the soul: May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me.

Take

Take Mark, and bring him with thee: for he is profitable to me for the miniſtry, and Tychicus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copperſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo: for he hath greatly withſtood our words.

The Goſpel. S. Luke 10. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways; behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes; and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the Son of peace be there, your peace ſhall reſt upon it; if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon *and Saint* Jude, *Apoſtles.*

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jude 1.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you, of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. John 15. 17.

THESE things I command you, That ye love one another. If the world hate you, ye know that it hated me before

it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. 1797

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round

about the throne, and about the elders, and the four beasts; and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The ORDER for the Administration of the LORD'S SUPPER, or HOLY COMMUNION.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate at least some time the day before.

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the ordinary shall proceed against the offending person according to the Canon.*

¶ *The*

¶ *The Table at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following; the People kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest turning to the people, rehearse distinctly all the* TEN COMMANDMENTS: *and the people still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist.

Minist. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shall not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, ever one God world without end. *Amen.*

¶ *Or,*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant our King and Governor, that in all his thoughts, words and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle (or, The portion of Scripture appointed for the Epistle) is written in the---Chapter of--- beginning at the---Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel, (the people all standing up,)* saying, The Holy Gospel is written in the------Chapter of --- beginning at the------Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begot-

begotten, not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, and the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed: And then also (if occasion be) shall notice be given of the Communion; and the banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. S. *Matth.* 6. 19, 20.

Whatsoever ye would that men should do to you, even so do to them; for this is the law and the prophets. S. *Matth.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him four-fold. S. *Luke.* 19. 8.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof: or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who

who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* 9. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr.* 6. 10.

To do good, and to distribute forget not: for with such sacrifices God is well pleased. *Hebr.* 13. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power: If thou hast much give plenteously: If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the People, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the priest shall then place upon the table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks

thanks for all men; We humbly beseech thee most mercifully [* to accept our alms and oblations, and] to receive these our prayers which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors; and especially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. *Amen.*

* *If there be no alms or oblations, then shall the words [to accept our alms and oblations] be left out unsaid.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEarly beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye

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ye may come holy and clean to such an heavenly feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First to examine your lives and conversations by the rule of God's commandments; and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours: then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, and adulterer, or be in malice or envy, or in any other grievous crime: repent ye of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly council and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEarly beloved brethren, on ... I intend, by God's grace to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because, I am otherwise hindered with worldly

ly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready; and according to mine office, I bid you in the name of God; I call you in Chriſt's behalf; I exhort you as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour: amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf even to the death upon the Croſs, for us miſerable ſin-

sinners who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees and saying;*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that travail, and are heavy laden, and I will refresh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *Joh.* 3. 16.

Hear

Hear also what S. Paul saith: This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what S. John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. *John* 2. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words* (Holy Father) *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow:*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin to make us clean from all sin. Therefore with Angels, *&c.*

¶ *Upon Easter-day and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

¶ *Upon Ascension-day, and seven days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whit-sunday and six days after.*

THrough Jesus Christ our Lord: according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error

error into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said;*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name: evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ *Then shall the Priest kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion, this Prayer following:*

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousnesse, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration as followeth.*

ALmighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed (*a*) took bread; (a) *Here the Priest is to take the Paten into his hands;* and when he had given thanks, (*b*) he brake it; and (b) *And here to break the bread.* gave it to his disciples, saying, Take, eat, (*c*) this (c) *And here to lay his hand upon all the bread.* is my Body which is given for you, do this in remembrance of me. Likewise after Supper (*d*) he took the cup; and (d) *Here he is to take the cup into his hand.* when he had given thanks, he gave it to them, (e) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.* saying, Drink ye all of this, for this (*e*) is my Blood of the New Testament,

ment, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the people also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say;*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say;*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or*

¶ *Or this:*

ALMIGHTY and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical Body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLORY be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop if he be preſent,) ſhall let them depart with this Bleſſing:*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the miniſter.*

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O ALMIGHTY Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the

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words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holydays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects, last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the priest, according to his discretion.*

¶ *And if there be not above Twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.*

¶ *And*

¶ *And note, That every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

" WHEREAS it is ordained in this office for the Administration of the Lord's Supper, that the Communicants " should receive the same kneeling; (which Order is well meant " for a signification of our humble and grateful acknowledgement " of the benefits of Christ therein given to all worthy Receivers, " and for the avoiding of such profanation and disorder in the " holy Communion, as might otherwise ensue:) Yet, lest the same " kneeling should by any Persons, either out of ignorance and " infirmity, or out of malice and obstinacy, be misconstrued and " depraved; It is hereby declared, That thereby no Adoration is " intended, or ought to be done, either unto the Sacramental " Bread or Wine there bodily received, or unto any Corporal " Presence of Christ's natural Flesh and Blood. For the Sacra- " mental Bread and Wine remain still in their very natural sub- " stances, and therefore may not be adored, (for that were Idola- " try, to be abhorred of all faithful Christians:) And the natural " Body and Blood of our Saviour Christ are in Heaven, and not " here; it being against the truth of Christ's natural Body, to be " at one time in more places than one".

The MINISTRATION of PUBLICK BAPTISM of INFANTS, To be used in the Church.

¶ *THE People are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holydays, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them, that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the Vulgar Tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.*

¶ *And note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by*

his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*, wash *him* and sanctify *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After*

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel, the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ: and nothing doubting, but that he favourably alloweth this charitable work of our's, in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the Name of *this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ, his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise again the third day; that he

ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answ. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answ. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this Child into the congregation of Christ's flock; and do * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and

* *Here the priest shall make a cross upon the child's forehead.*

and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his life* according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, but deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught ſo ſoon as *he* ſhall be able to learn what a ſolemn vow, promiſe, and profeſſion *he* hath here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us, ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add, and ſay;*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

" It is certain by God's Word, that children which are bapti-
" zed, dying before they commit actual sin, are undoubtedly
" saved."

" To take away all scruple concerning the use of the sign of
" the Cross in Baptism; the true Explication thereof, and the just
" reasons for the retaining of it, may be seen in the xxxth Canon,
" first published in the Year MDCIV."

The MINISTRATION of Private BAPTISM of Children in Houses.

¶ *THE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holyday falling between, unless upon a great and reasonable cause, to be approved of by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit; to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection: and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient, that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism, by him privately before used. In which case he shall say thus,*

I Certify you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where*

where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no: In which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus;*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. *Mark* 10. 13.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day

our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answ. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*

WE receive this Child into the congregation of Christ's flock; and do * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly

we

we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:*

FORASMUCH as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him: that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of BAPTISM to such as are of riper Years, and able to answer for themselves.

¶ *When any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And*

¶ *And if they shall be found fit, then the Godfathers and Godmothers, (the People being assembled upon the Sunday or Holyday appointed,) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether any of the Persons here presented be baptized or no: if they shall answer,* No; *then shall the Priest say thus:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water, and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy Holy Baptism; and by the Baptism of thy wellbeloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them*, and sanctify *them* with the Holy Ghost; that *they* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy wellbeloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse:

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same

same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following:*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this

this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and for ever. *Amen.*

¶ *Then the Priest shall speak to the Persons to be baptized on this wise:*

WEllbeloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:*

Quest. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Quest. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Ans. All this I stedfastly believe.

Quest. WILT thou be baptized in this faith?

Answ. That is my desire.

Quest. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation: sanctify this water to the mystical washing away of sin: and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

NI baptize thee, In the ✠ Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; and do * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Person's forehead.*

¶ *Then shall the Priest say,*

SEEING now dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*

¶ *Then*

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¶ *Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word* (Infant *for* Child *or* Person) *as occasion requireth.*

(¶ *And then speaking to the new baptized Persons, he shall proceed, and say,*)

AND as for you, who have now by Baptism, put on Christ, it is your part and duty also, being made the *children* of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the *children* of light: remembering always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

A CATECHISM, that is to say, an Instruction, to be learned of every Person before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Quest. Who gave you this Name?

Ans. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answ.

Answ. Yes verily: and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catech. Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you that you should keep God's commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour, my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer?

Answer.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament?*

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answ. Water: wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their Sureties; which promise when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age, and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop; and every one ſhall have a Godfather or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring or ſend in writing, with his hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

The Order of CONFIRMATION, or Laying on of Hands upon thoſe that are baptized, and come to years of diſcretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained; which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent, openly before the Church, ratify and confirm the ſame, and alſo promiſe that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch things, as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God, and of this Congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUR help is in the Name of the Lord;

Anſwer. Who hath made heaven and earth.

Biſhop.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy child, [*or this thy servant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you;

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus;*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

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¶ *First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between M. of ---- and N. of ----. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it; This is the first [*second* or *third*] time of asking.

¶ *And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity:

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons that shall be married, he shall say;*

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joined together in Matrimony, ye

ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound and ſufficient ſureties with him, to the parties; or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: then the ſolemnization muſt be deferred until ſuch time as the truth be tried.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the Man,*

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in ſickneſs and in health, and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,* I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WILT thou have this man to thy wedded huſband, to live together after God's ordinance in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer;* I will.

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¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the Woman at her father's or friend's hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him as followeth:*

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands; and the Woman with her right hand taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter,*

I *N.* take thee *M.* to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the Man ſhall give unto the Woman a Ring, laying the ſame upon the Book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow:

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In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this Man and this Woman, whom we bleſs in thy Name: that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FORASMUCH as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing.*

GOD the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you: and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lord's Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

Thy children like the olive branches: round about thy table.

Lo, thus ſhall the man be bleſſed that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy children's children: and peace upon Iſrael.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Or this Pſalm,*

Deus miſereatur. Pſal. 67.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O Let

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, *&c.*

As it was in the, *&c.*

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the woman is past childbearing.*

O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased: We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified

and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh; and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy and godly Matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, and of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives, according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands,

bands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ; so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives: while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The ORDER for the

VISITATION of the SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down.*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Answ. Spare Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth his trust in thee.

Minister. Send *him* help from thy holy place;

Answ. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him*;

Answ. Nor the wicked approach to hurt *him.*

Minister. Be unto *him*, O Lord, a strong tower;

Answ. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answ. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall

shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ: and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man: so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and be not accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith; saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts what he oweth, and what is owing unto him; for the*

better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* teares, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. PSAL. 71.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me; and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him: for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Adding this:*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son, our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick person, when there appeareth but small hope of recovery.*

O FATHER of mercies, and God of all comfort, our

only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him* and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that

that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The COMMUNION of the SICK.

¶ *Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curate ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three or two at the leaſt) and having a convenient place in the ſick man's houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel here following.*

The Collect.

ALMIGHTY everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand; and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, if it be thy gracious will; and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Hebr. 12. 5.

MY ſon deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John 5. 24.

VERILY verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly, *&c.*]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at the Psalm* [In thee, O Lord, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister may only communicate with him.*

The ORDER for the BURIAL of the DEAD.

¶ *Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. S. *John* 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* 6, 7. *Job* 1. 21.

¶ *After they are come into the Church, shall be read one or both of the Psalms following.*

Dixi, custodiam. PSAL. 39.

I SAID, I will take heed to my ways: that I offend not in my tongue;

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and

and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears;

For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Domine, refugium. PSAL. 90.

LORD, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men;

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt, as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone; we bring our years to an end; we bring a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth; ſo is thy diſpleaſure.

So teach us to number our days; that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued

us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handywork.

Glory be to the Father, &c.
As it was in the beginning, &c.

℣. *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint* Paul *to the Corinthians.*

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quick-

quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest, and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord, most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then*

¶ *Then shall the Priest say,*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy wellbeloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Childbirth, commonly called, *The Churching of Women.*

¶ *The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth, you shall therefore give hearty thanks unto God, and say;

¶ *Then*

¶ *Then shall the Priest say the* 116. *Psalm.*

Dilexi Quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or, Psalm* 127. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Min. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from

from the great pain and peril of childbirth: Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COMMINATION, or Denouncing of God's anger and judgements againſt ſinners: with certain Prayers to be uſed on the firſt Day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the Reading Pew or Pulpit ſay,*

BRETHREN, in the primitive Church, there was a godly diſcipline, that at the beginning of Lent ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time, in the preſence of you all, ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen:* to the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CURSED is the man that maketh any carved or molten image to worſhip it.

¶ *And the people ſhall anſwer and ſay,* Amen.

Miniſter. Curſed is he that curſeth his father or mother.

Anſwer. Amen.

Min. Curſed is he that removeth his neighbour's landmark.

Anſwer. Amen.

Min. Curſed is he that maketh the blind to go out of his way.

Anſwer. Amen.

Min. Curſed is he that perverteth the judgement of the ſtranger, the fatherleſs, and widow.

Anſwer. Amen.

Min. Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer. Amen.

Min. Curſed is he that lieth with his neighbour's wife.

Anſwer. Amen.

Min. Curſed is he that taketh reward to ſlay the innocent.

Anſwer. Amen.

Min. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer. Amen.

Min. Curſed are the unmerciful, fornicators, and adulterers, covet-

covetous persons, idolaters, flanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed, as the prophet David beareth witness, who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God. He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest: this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe; then shall sudden destruction come upon them as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and longsuffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me: and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house

houſe of Iſrael? ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks, kneeling in the Place where they are accuſtomed to ſay the Litany, ſhall ſay this Pſalm.*

Miſerere mei, Deus. PSAL. 51.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloodguiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt offerings.

The ſacrifice of God is a troubled Spirit: a broken and con-

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contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, save thy servants;

Answ. That put their trust in thee.

Min. Send unto them help from above;

Answ. And evermore mightily defend them.

Min. Help us, O God our Saviour;

Answ. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Min. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God and merciful Father who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, longsuffering, and of great pity. Thou spareſt when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

THE PSALTER or PSALMS OF DAVID,

Pointed as they are to be sung or said in CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

PSAL. 1. *Beatus vir qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful ;

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSAL. 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my king : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potters' vessel.

10 Be wise now therefore, O ye kings : be learned ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son lest he be angry, and so ye perish from the right way : if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

PSAL.

PSAL. 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSAL. 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. *Verba mea auribus.*

PONDER my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man.

7 But as for me I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them

them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let them all that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him, as with a ſhield.

EVENING PRAYER.

PSAL. 6. *Domine ne.*

O LORD, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies' ſake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

PSAL. 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my truſt; ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thyſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSAL. 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man that thou art mindful of him : and the son of man that thou visitest him?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world!

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion; shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which

which I suffer of them that hate me: thou that liftest me up from the gates of death;

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor, when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

PSAL. 11. *In Domino confido.*

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's ſeat is in heaven.

5 His eyes conſider the poor: and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

EVENING PRAYER.

PSAL. 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

PSAL. 13. *Uſque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death;

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

PSAL. 14. *Dixit inſipiens.*

THE fool hath ſaid in his heart: There is no God.

2 They are corrupt and become abominable in their doings:

ings: there is none that doeth good, no, not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doeth good, no, not one.

5 Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? when the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSAL. 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

PSAL. 16. *Conserva me, Domine.*

PRESERVE me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave

leave my soul in hell: neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous lovingkindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I WILL love thee, O Lord my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me; and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations

also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hailstones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hailstones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me;

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doeth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts' feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation;

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth lovingkindness unto David his anointed, and unto his seed for evermore.

MORNING PRAYER.

PSAL. 19. *Cœli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults!

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

PSAL. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings; and accept thy burnt sacrifice.

4 Grant thee thy heart's desire: and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. *Domine, in virtute.*

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

EVENING PRAYER.

PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me: and art so far from my

my health, and from the words of my complaint?

2 O my God, I cry in the daytime, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou waſt my hope when I hanged yet upon my mother's breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet; I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour; haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnify him all ye of the ſeed of Jacob, and fear him all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lord's: and he is the governor among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

PSAL. 23. *Dominus regit me.*

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil; and my cup ſhall be full.

6 But thy lovingkindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

MORNING PRAYER.

PSAL. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord? or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord, ſtrong and mighty, even the Lord, mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy lovingkindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou

thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord : therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgement : and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth : unto ſuch as keep his covenant and his teſtimonies.

10 For thy Name's ſake, O Lord : be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord : him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe : and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him : and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adverſity and miſery : and forgive me all my ſin.

18 Conſider mine enemies, how many they are : and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me : let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Iſrael, O God : out of all his troubles.

PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord ; for I have walked innocently : my truſt hath been alſo in the Lord ; therefore ſhall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy lovingkindneſs is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain perſons : neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked : and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord : and ſo will I go to thine altar ;

7 That I may ſhew the voice of thankſgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe : and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners : nor my life with the bloodthirſty ;

10 In whoſe hands is wickedneſs : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot ſtandeth right : I will praiſe the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light and my ſalvation ; whom then ſhall I fear : the Lord is the ſtrength of my life ; of whom then ſhall I be afraid ?

2 When the wicked, even mine enemies and my foes came upon me to eat up my fleſh : they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid : and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee; Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee: when I hold up my hands towards the mercy seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSAL. 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give

2 Give the Lord the honour due unto his Name : worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf : Libanus alſo and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs : yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes : in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the waterflood : and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people : the Lord ſhall give his people the bleſſing of peace.

MORNING PRAYER.

PSAL. 30. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou haſt ſet me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell : thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his : and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life : heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed : thou Lord, of thy goodneſs haſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the duſt give thanks unto thee : or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy : thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing : O my God, I will give thanks unto thee for ever.

PSAL. 31. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt : let me never be put to confuſion; deliver me in thy righteouſneſs.

2 Bow down thine ear to me : make haſte to deliver me.

3 And be thou my ſtrong rock and houſe of defence : that thou mayeſt ſave me.

4 For thou art my ſtrong rock and my caſtle : be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have laid privily for me : for thou art my ſtrength.

6 Into thy hands I commend my ſpirit : for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord ? I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies' sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

PSAL. 32. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto

unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the Lord: and so thou forgavest the wickednesse of my sin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great waterfloods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord; and be joyful all ye that are true of heart.

PSAL. 33. *Exultate, justi.*

REJOICE in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousnesse and judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasurehouse.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them, and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried

tarried for the Lord : for he is our help and our ſhield.

20 For our heart ſhall rejoice in him : becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us : like as we do put our truſt in thee.

PSAL. 34. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord : the humble ſhall hear thereof and be glad.

3 O praiſe the Lord with me : and let us magnify his Name together.

4 I ſought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taſte, and ſee how gracious the Lord is : bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints : for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger : but they who ſeek the Lord ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that luſteth to live : and would fain ſee good days?

13 Keep thy tongue from evil : and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good : ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly : and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants : and all they that put their truſt in him ſhall not be deſtitute.

MORNING PRAYER.

PSAL. 35. *Judica me, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me : and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler : and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me : ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul : let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind : and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery : and let the angel of the Lord perſecute them.

7 For

7 For they have privily laid their net to deſtroy me without a cauſe : yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily catch himſelf : that he may fall into his own miſchief.

9 And my ſoul be joyful in the Lord : it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him : yea, the poor, and him that is in miſery, from him that ſpoileth him ?

11 Falſe witneſſes did riſe up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting : and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together : yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers : who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cauſe.

20 And why ? their communing is not for peace : but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid : Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel : avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God according to thy righteouſneſs : and let them not triumph over me.

25 Let them not ſay in their heart, There, there, ſo would we have it : neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoice at my trouble : let them be clothed with rebuke and diſhonour that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing : yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs : and of thy praiſe all the day long.

PSAL. 36. *Dixit, injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight : until his abominable ſin be found out.

3 The

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy lovingkindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. *Noli æmulari.*

FRET not thyself because of the ungodly: neither be thou envious against the evildoers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noonday.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand pressest me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSAL. 39. *Dixi, custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue;

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by

mine 1812

by means of thy heavy hand.

12 When thou with rebukes doth chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears;

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

PSAL. 40. *Expectans expectavi.*

I WAITED patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice and meat offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt offerings and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come;

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy lovingkindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me; my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee be joyful and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVEN-

EVENING PRAYER.

PSAL. 41. *Beatus qui intelligit.*

BLESSED is he that conſider-eth the poor and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſehood within himſelf; and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil;

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted; who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

PSAL. 42. *Quemadmodum.*

LIKE as the hart deſireth the water brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holyday.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the waterpipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his lovingkindneſs in the daytime: and in the night ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me;

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a byword among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons:

dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies' sake.

PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter: I speak of the things which I have made unto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee world without end.

PSAL. 46. *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and

and though the hills be carried into the midſt of the ſea;

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

PSAL. 47. *Omnes gentes plaudite.*

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes, unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth as it were with a ſhield.

PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving-kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the world's end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSAL. 49. *Audite hæc, omnes.*

O HEAR ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

MORNING PRAYER.

PSAL. 50. *Deus deorum.*

THE Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He

4 He ſhall call the heaven from above : and the earth, that he may judge his people.

5 Gather my ſaints together unto me : thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs : for God is judge himſelf.

7 Hear, O my people, and I will ſpeak : I myſelf will teſtify againſt thee, O Iſrael ; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt offerings : becauſe they were not alway before me.

9 I will take no bullock out of thine houſe : nor he goat out of thy folds.

10 For all the beaſts of the foreſt are mine : and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains : and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh : and drink the blood of goats ?

14 Offer unto God thankſgiving : and pay thy vows unto the moſt Higheſt ;

15 And call upon me in the time of trouble : ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God : Why doſt thou preach my laws, and takeſt my covenant in thy mouth ;

17 Whereas thou hateſt to be reformed : and haſt caſt my words behind thee ?

18 When thou ſaweſt a thief, thou conſentedſt unto him : and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs : and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt, and ſpakeſt againſt thy brother : yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue ; and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf : but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God : leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me : and to him that ordereth his converſation right will I ſhew the ſalvation of God.

PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs : according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs : and cleanſe me from my ſin.

3 For I acknowledge my faults : and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight : that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs : and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts : and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean : thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs : that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins : and put out all my miſdeeds.

10 Make me a clean heart, O God : and renew a right ſpirit within me.

11 Caſt me not away from thy preſence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked : and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou that art the God of my health : and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord : and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee : but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit : a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion : build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt offerings, and oblations : then ſhall they offer young bullocks upon thine altar.

PSAL. 52. *Quid gloriaris?*

WHY boaſteſt thou thyſelf, thou tyrant : that thou canſt do miſchief?

2 Whereas the goodneſs of God : endureth yet daily.

3 Thy tongue imagineth wickedneſs : and with lies thou cutteſt like a ſharp raſor.

4 Thou haſt loved unrighteouſneſs more than goodneſs : and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt : O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever : he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear : and ſhall laugh him to ſcorn;

8 Lo, this is the man that took not God for his ſtrength : but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive tree in the houſe of God : my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done : and I will hope in thy Name, for thy ſaints like it well.

EVENING PRAYER.

PSAL. 53. *Dixit inſipiens*

THE fooliſh body hath ſaid in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedneſs : there is none that doeth good.

3 God looked down from heaven upon the children of men : to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is alſo none that doeth good, no, not one.

5 Are not they without underſtanding, that work wickedneſs : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid, where no fear was : for God hath broken the bones of him that be-

besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSAL. 54. *Deus in nomine.*

SAVE me, O God, for thy Name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God: and hide not thyself from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid myself from him;

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noonday will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold altogether, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

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8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

PSAL. 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My

8 My heart is fixed, O God, my heart is fixed : I will ſing, and give praiſe.

9 Awake up my glory; awake lute and harp : I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

PSAL. 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation : and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth : and your hands deal with wickedneſs.

3 The ungodly are froward even from their mother's womb : as ſoon as they are born, they go aſtray and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent : even like the deaf adder that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer : charm he ever ſo wiſely.

6 Break their teeth, O God, in their mouths; ſmite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they ſhoot their arrows let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman : and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns : ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice, when he ſeeth the vengeance : he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous : doubtleſs there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers : and ſave me from the bloodthirſty men.

3 For lo, they lie waiting for my ſoul : the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault : ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen : and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips : for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion : and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee : for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly : and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it : but ſcatter

them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSAL. 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof; for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my lawgiver,

8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. *Nonne Deo?*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He

2 He verily is my ſtrength and my ſalvation : he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man : ye ſhall be ſlain all the ſort of you ; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God : for my hope is in him.

6 He truly is my ſtrength and my ſalvation : he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my truſt.

8 O put your truſt in him alway ye people ; pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

10 O truſt not in wrong and robbery ; give not yourſelves unto vanity : if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardeſt every man according to his work.

PSAL. 63. *Deus, Deus meus.*

O GOD, thou art my God : early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee : in a barren and dry land, where no water is.

3 Thus have I looked for thee in holineſs : that I might behold thy power and glory.

4 For thy lovingkindneſs is better than the life itſelf : my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs : when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8 Becauſe thou haſt been my helper : therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee : thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul : they ſhall go unto the earth.

11 Let them fall upon the edge of the ſword : that they may be a portion for foxes.

12 But the King ſhall rejoice in God ; all they alſo that ſwear by him, ſhall be commended : for the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the inſurrection of wicked doers ;

3 Who have whet their tongue like a ſword : and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect : ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief : and commune among themſelves how they may lay ſnares ; and ſay, That no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

EVENING PRAYER.

PSAL. 65. *Te decet hymnus.*

THOU, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth ſhall be afraid at thy tokens: thou that makeſt the outgoings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou preparеſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

PSAL. 66. *Jubilate Deo.*

O BE joyful in God, all ye lands: ſing praiſes unto the honour of his Name; make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. *Deus misereatur.*

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness;

8 The earth shook, and the heavens dropped at the presence

of God : even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance : and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein : for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee and were diſcomfited : and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove : that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake : then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is God's hill : even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is God's hill, in the which it pleaſeth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation; God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies : and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan : mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt : how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after : in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee : ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temple's ſake at Jeruſalem : ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpearmen, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver : and when he hath ſcattered the people that delight in war;

31 Then ſhall the princes come out of Egypt : the Morians' land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye king-

kingdoms of the earth : O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all, from the beginning : lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael : his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Iſrael ; he will give ſtrength and power unto his people ; bleſſed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is : I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying ; my throat is dry : my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head : they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took : God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe : let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why ? for thy ſake have I ſuffered reproof : ſhame hath covered my face.

8 I am become a ſtranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me ; and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtened myſelf with faſting : and that was turned to my reproof.

11 I put on ſackcloth alſo ; and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me ; and the drunkards made ſongs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the waterflood drown me, neither let the deep ſwallow me up : and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy lovingkindneſs is comfortable : turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble : O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it : O deliver me, becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour : mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart ; I am full of heavineſs : I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat ; and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal : and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSAL. 70. *Deus in adjutorium.*

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. 71. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee!

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. *Deus, judicium.*

GIVE the king thy judgements, O God: and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him; and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSAL. 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me;

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus

20 Thus my heart was grieved : and it went even through my reins.

21 So fooliſh was I, and ignorant : even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee : for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I deſire in comparison of thee.

25 My fleſh and my heart faileth : but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee ſhall periſh : thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God : and to ſpeak of all thy works in the gates of the daughter of Sion.

PSAL. 74. *Ut quid, Deus?*

O GOD, wherefore art thou abſent from us ſo long : why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation : whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy : which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations : and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work,

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have ſet fire upon thy holy places : and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether : thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens; there is not one prophet more : no, not one is there among us that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour : how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand : why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old : the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power : thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces : and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains, and waters out of the hard rocks : thou drieſt up mighty waters.

17 The day is thine, and the night is thine : thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth : thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtledove unto the multitude of the enemies : and forget not

not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee increaſeth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

PSAL. 76. *Notus in Judæa.*

IN Jury is God known: his Name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled, and was ſtill,

9 When God aroſe to judgement: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

PSAL. 77. *Voce mea.*

I WILL cry unto God with my voice: even unto God will I cry with my voice; and he ſhall hearken unto me.

2 In

2 In the time of my trouble I fought the Lord : my ſore ran and ceaſed not in the night ſeaſon ; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God : when my heart is vexed I will complain.

4 Thou holdeſt mine eyes waking : I am ſo feeble that I cannot ſpeak.

5 I have conſidered the days of old : and the years that are paſt.

6 I call to remembrance my ſong : and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever : and will he be no more entreated ?

8 Is his mercy clean gone for ever : and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he ſhut up his lovingkindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity : but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think alſo of all thy works : and my talking ſhall be of thy doings.

13 Thy way, O God, is holy : who is ſo great a God as our God ?

14 Thou art the God that doeſt wonders : and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people : even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid : the depths alſo were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightning ſhone upon the ground ; the earth was moved and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters : and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep : by the hand of Moſes and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, populo.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard ſentences of old ;

3 Which we have heard and known : and ſuch as our fathers have told us ;

4 That we ſhould not hide them from the children of the generations to come : but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law : which he commanded our forefathers to teach their children ;

6 That their poſterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might ſhew their children the ſame ;

8 That they might put their truſt in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation : a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God ;

10 Like as the children of Ephraim : who being harneſſed and

and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the daytime also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east wind to blow under heaven: and through his power he brought in the south west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not

not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpiller : and their labour unto the grashopper.

48 He destroyed their vines with hailstones : and their mulberry trees with the frost.

49 He smote their cattle also with hailstones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the firstborn in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea ;

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage ; and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies' hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine ;

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheepfolds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 79. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God, of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servant's blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, sevenfold into their bosom.

14 So we that are thy people and sheep of thy pasture shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. *Qui regis Israel.*

HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it;

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar trees.

11 She ſtretched out her branches unto the ſea: and her bough unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

PSAL. 81. *Exultate Deo.*

SING ye merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our ſolemn feaſt day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

EVEN-

EVENING PRAYER.

PSAL. 82. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes; he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the outcaſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

PSAL. 83. *Deus, quis ſimilis?*

HOLD not thy tongue, O God, keep not ſtill ſilence: refrain not thyſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to ourſelves: the houſes of God in poſſeſſion.

13 O my God make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou, whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

PSAL. 84. *Quam dilecta!*

O HOW amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed

4 Bleſſed are they that dwell in thy houſe : they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee : in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well : and the pools are filled with water.

7 They will go from ſtrength to ſtrength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer ; hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thouſand.

11 I had rather be a doorkeeper in the houſe of my God : than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence : the Lord will give grace and worſhip ; and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts : bleſſed is the man that putteth his truſt in thee.

PSAL. 85. *Benedixiſti, Domine.*

LORD, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people : and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure : and turned thyſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever : and wilt thou ſtretch out thy wrath from one generation to another ?

6 Wilt thou not turn again and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me : for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth : and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew lovingkindneſs : and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him : and he ſhall direct his going in the way.

MORNING PRAYER.

PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy : my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant : for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee : for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord : there

there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me, may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

PSAL. 88. *Domine Deus.*

O LORD God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength;

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again and praiſe thee?

11 Shall

11 Shall thy lovingkindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

EVENING PRAYER.

PSAL. 89. *Miſericordias Domini.*

MY ſong ſhall be alway of the lovingkindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant;

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy lovingkindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my

servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my firstborn: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgements;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my lovingkindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, That I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred and

forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old lovingkindnesses: which thou sware unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought

brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past, as a watch in the night.

5 As soon as thou scattereſt them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth ; so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth, shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy lovingkindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep !

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For, lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking ;

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

EVENING PRAYER.

PSAL. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSAL. 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord,

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ;

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity ; until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. *Venite exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms ;

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come let us worship, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation, in the wilderness ;

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9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people;

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSAL. 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSAL. 98. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks,

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSAL. 99. *Dominus regnavit.*

THE Lord is King, be the people ever so impatient : he sitteth between the cherubims, be the earth ever so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The king's power loveth judgement, thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSAL. 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands ; serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSAL. 101. *Misericordiam et judicium.*

MY song shall be of mercy, and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness !

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3 When wilt thou come unto me : I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand ; I hate the ſins of unfaithfulneſs : there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me : I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour : him will I deſtroy.

7 Whoſo hath alſo a proud look, and high ſtomach : I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land : that they may dwell with me.

9 Whoſo leadeth a godly life : he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe : he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke : and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down, and withered like graſs : ſo that I forget to eat my bread.

5 For the voice of my groaning : my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs : and like an owl that is in the deſert.

7 I have watched and am even as it were a ſparrow : that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread : and mingled my drink with weeping ;

10 And that becauſe of thine indignation, and wrath : for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow : and I am withered like graſs

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy ſervants think upon her ſtones : and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty ;

16 When the Lord ſhall build up Sion : and when his glory ſhall appear ;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after : and the people which ſhall be born, ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death ;

21 That

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21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure; they all ſhall wax old as doth a garment;

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

PSAL. 103. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul: and all that is within me, praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and lovingkindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: longſuffering, and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon children's children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord; all ye works of his, in all places

of his dominion : praiſe thou the Lord, O my ſoul.

EVENING PRAYER.

PSAL. 104. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul : O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment : and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits : and his miniſters a flaming fire.

5 He laid the foundations of the earth : that it never ſhould move at any time.

6 Thou coveredſt it with the deep, like as with a garment : the waters ſtand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath : even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs : neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers : which run among the hills.

11 All beaſts of the field drink thereof : and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation : and ſing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle : and green herb for the ſervice of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord alſo are full of ſap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their neſts : and the fir trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats : and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons : and the ſun knoweth his going down.

20 Thou makeſt darkneſs, that it may be night : wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey : do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wiſdom haſt thou made them all ; the earth is full of thy riches.

25 So is the great and wide ſea alſo : wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan : whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee : that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them they gather it : and when thou openeſt

openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled : when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made : and thou ſhalt renew the face of the earth.

31 The glorious majeſty of the Lord ſhall endure for ever : the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him : if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live : I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him : my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end : praiſe thou the Lord, O my ſoul, praiſe the Lord.

MORNING PRAYER.

PSAL. 105. *Confitemini Dom no.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength : ſeek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant : ye children of Jacob his choſen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham : and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law : and to Iſrael for an everlaſting teſtament;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they ſtrangers in the land;

13 What time as they went from one nation to another : from one kingdom to another people;

14 He ſuffered no man to do them wrong : but reproved even kings for their ſakes;

15 Touch not mine anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them : even Joſeph, who was ſold to be a bondſervant;

18 Whoſe feet they hurt in the ſtocks : the iron entered into his ſoul.

19 Until the time came that his cauſe was known : the word of the Lord tried him.

20 The king ſent and delivered him : the prince of the people let him go free.

21 He made him lord alſo of his houſe : and ruler of all his ſubſtance;

22 That he might inform his princes after his will : and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt : and Jacob was a ſtranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies,

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the firstborn in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

EVENING PRAYER.

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Name's sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep as through a wilderness.

10 And

10 And he saved them from the adversaries' hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel;

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay;

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said he would have destroyed them had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees, and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works;

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons, and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and

and they that hated them were lords over them.

41 Their enemies oppreſſed them : and had them in ſubjection.

42 Many a time did he deliver them : but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Nevertheleſs, when he ſaw their adverſity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all thoſe that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end : and let all the people ſay, Amen.

MORNING PRAYER.

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the eaſt, and from the weſt : from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way : and found no city to dwell in ;

5 Hungry and thirſty : their ſoul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their diſtreſs ;

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

9 For he ſatisfieth the empty ſoul : and filleth the hungry ſoul with goodneſs ;

10 Such as ſit in darkneſs, and in the ſhadow of death : being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſel of the moſt Higheſt ;

12 He alſo brought down their heart through heavineſs : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death : and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of braſs : and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence : and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

20 He ſent his word, and healed them : and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs ;

nesſ : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the ſacrifice of thankſgiving : and tell out his works with gladneſs!

23 They that go down to the ſea in ſhips : and occupy their buſineſs in great waters;

24 Theſe men ſee the works of the Lord : and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe : ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they are at reſt : and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men!

32 That they would exalt him alſo in the congregation of the people : and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a wilderneſs : and drieth up the water ſprings.

34 A fruitful land maketh he barren : for the wickedneſs of them that dwell therein.

35 Again he maketh the wilderneſs a ſtanding water : and waterſprings of a dry ground.

36 And there he ſetteth the hungry : that they may build them a city to dwell in;

37 That they may ſow their land, and plant vineyards : to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly : and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed and brought low : through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery : and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice : and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things : and they ſhall underſtand the lovingkindneſs of the Lord.

EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp : I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead

8 Gilcad is mine, and Manaſſes is mine : Ephraim alſo is the ſtrength of my head ;

9 Judah is my lawgiver, Moab is my waſhpot : over Edom will I caſt out my ſhoe ; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city : and who will bring me into Edom ?

11 Haſt not thou forſaken us, O God : and wilt not thou, O God, go forth with our hoſts ?

12 O help us againſt the enemy : for vain is the help of man.

13 Through God we ſhall do great acts : and it is he that ſhall tread down our enemies.

PSAL. 109. *Deus laudum.*

HOLD not thy tongue, O God of my praiſe : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues : they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myſelf unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned : and let his prayer be turned into ſin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherleſs : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath : and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him : nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed : and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord : and let not the ſin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, becauſe his mind was not to do good : but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him : he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment : and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name : for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor : and my heart is wounded within me.

22 I go hence like the ſhadow that departeth : and am driven away as the graſshopper.

23 My knees are weak through faſting : my fleſh is dried up for want of fatneſs.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE LORD said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion ; be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSAL. 111. *Confiteber tibi.*

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSAL. 112. *Beatus vir.*

BLessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house ; and his right-

righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved ; and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSAL. 113. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high and : yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people ;

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan that thou wast driven back ?

6 Ye mountains that ye skipped like rams : and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flintstone into a springing well.

PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk

walk not : neither ſpeak they through their throat.

8 They that make them are like unto them : and ſo are all ſuch as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord : he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord : both ſmall and great.

14 The Lord ſhall increaſe you more and more : you and your children.

15 Ye are the bleſſed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord : neither all they that go down into ſilence.

18 But we will praiſe the Lord : from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi, quoniam.*

I AM well pleaſed : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about : and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord : O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preſerveth the ſimple : I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul : for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled : I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation : and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people : right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant : I am thy ſervant, and the ſon of thine handmaid : thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people : in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSAL. 117. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen : praiſe him all ye nations.

2 For his merciful kindneſs is ever more and more towards us : and the truth of the Lord endureth for ever. Praiſe the Lord.

PSAL.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs that he is gracious : and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs : that his merey endureth for ever.

4 Yea, let them now that fear the Lord confeſs : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my ſide : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord : than to put any confidence in man.

9 It is better to truſt in the Lord : than to put any confidence in princes.

10 All nations compaſſed me round about : but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide : but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall : but the Lord was my help.

14 The Lord is my ſtrength and my ſong : and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live : and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteouſneſs : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me : and art become my ſalvation.

22 The ſame ſtone which the builders refuſed : is become the head ſtone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord : we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light : bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. *Beati immaculati.*

BLeſſed are thoſe that are undefiled in the way : and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies : and ſeek him with their whole heart.

3 For

3 For they who do no wickedneſs : walk in his ways.

4 Thou haſt charged : that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct : that I might keep thy ſtatutes !

6 So ſhall I not be confounded : while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I ſhall have learned the judgements of thy righteouſneſs.

8 I will keep thy ceremonies : O forſake me not utterly.

In quo corriget ?

WHerewithal ſhall a young man cleanſe his way : even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord : O teach me thy ſtatutes.

5 With my lips have I been telling : of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies : as in all manner of riches.

7 I will talk of thy commandments : and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes : and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant : that I may live and keep thy word.

2 Open thou mine eyes : that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth : O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire : that it hath alway unto thy judgements.

5 Thou haſt rebuked the proud : and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke : for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me : but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight : and my counſellors.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me : O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments : and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs : comfort thou me according unto thy word.

5 Take from me the way of lying : and cauſe thou me to make much of thy law.

6 I have choſen the way of truth : and thy judgements have I laid before me.

7 I have ſtuck unto thy teſtimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou haſt ſet my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy ſtatutes : and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law : yea, I ſhall keep it with my whole heart.

3 Make

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

4 For I remembered thine everlasting judgements, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

7 I am a companion of all them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou

4 Thou art good and gracious : O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me : than thouſands of gold and ſilver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me, and faſhioned me : O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me : becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right : and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort : according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me : but I will be occupied in thy commandments.

7 Let ſuch as fear thee and have known thy teſtimonies : be turned unto me.

8 O let my heart be found in thy ſtatutes : that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation : and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word : ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke : yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant : when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they perſecute me falſly ; O be thou my help.

7 They had almoſt made an end of me upon earth : but I forſook not thy commandments.

8 O quicken me after thy lovingkindneſs : and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word endureth : for ever in heaven.

2 Thy truth alſo remaineth from one generation to another : thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things ſerve thee.

4 If my delight had not been in thy law : I ſhould have periſhed in my trouble.

5 I will never forget thy commandments : for with them thou haſt quickened me.

6 I am thine, O ſave me : for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me : but I will conſider thy teſtimonies.

8 I ſee that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi :

LORD, what love have I unto thy law : all the day long is my ſtudy in it!

2 Thou through thy commandments haſt made me wiſer than mine enemies : for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the freewill offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagined but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word : and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men : and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant : and teach me thy ſtatutes.

8 Mine eyes guſh out with water : becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord : and true is thy judgement!

2 The teſtimonies that thou haſt commanded : are exceeding righteous and true.

3 My zeal hath even conſumed me : becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt : and thy ſervant loveth it.

5 I am ſmall and of no reputation : yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs : and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me : yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting : O grant me underſtanding, and I ſhall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart : hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call : help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee : for in thy word is my truſt.

4 Mine eyes prevent the night watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy lovingkindneſs : quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince : that thou haſt grounded them for ever.

Vide humilitatem.

OConſider mine adverſity, and deliver me : for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me : yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors : becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments : O quicken me according to thy lovingkindneſs.

8 Thy word is true from everlaſting : all the judgements of thy righteouſneſs endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgements shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant ; for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar!

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSAL. 121. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore

PSAL. 122. *Lætatus sum.*

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers ; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done

great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. *Nisi Dominus.*

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest ; and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

BLessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house ;

4 Thy children like the olive branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSAL. 129. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosom ;

8 So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord; for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

PSAL. 131. *Domine, non est.*

LORD, I am not high minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

MORNING PRAYER.

PSAL. 132. *Memento, Domine.*

LORD, remember David: and all his trouble;

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy restingplace: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. 133. *Ecce quam bonum!*

BEhold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

PSAL. 134. *Ecce nunc.*

BEhold now, praise the Lord: all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the sanctuary: and praise the Lord.
4 The Lord that made heaven and earth: give thee blessing out of Sion.

PSAL. 135. *Laudate nomen.*

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven and in earth: in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.
8 He smote the firstborn of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.
10 He smote divers nations: and slew mighty kings;
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;
12 And gave their land to be an heritage: even an heritage unto Israel his people.
13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.
14 For the Lord will avenge his people, and be gracious unto his servants.
15 As for the images of the heathen, they are but silver and gold: the work of men's hands.
16 They have mouths, and speak not: eyes have they, but they see not.
17 They have ears, and yet they hear not: neither is there any breath in their mouths.
18 They that make them are like unto them: and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.
21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER.

PSAL. 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 O give thanks unto the God of all gods: for his mercy endureth for ever.
3 O thank the Lord of all lords: for his mercy endureth for ever
4 Who only doeth great wonders: for his mercy endureth for ever.
5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.
6 Who laid out the earth above the waters: for his mercy endureth for ever.
7 Who hath made great lights: for his mercy endureth for ever;
8 The

8 The sun to rule the day : for his mercy endureth for ever ;
9 The moon and the stars to govern the night : for his mercy endureth for ever;
10 Who smote Egypt with their firstborn : for his mercy endureth for ever;
11 And brought out Israel from among them : for his mercy endureth for ever;
12 With a mighty hand and stretched out arm : for his mercy endureth for ever.
13 Who divided the Red sea in two parts : for his mercy endureth for ever;
14 And made Israel to go through the midst of it : for his mercy endureth for ever.
15 But as for Pharaoh and his host he overthrew them in the Red sea : for his mercy endureth for ever.
16 Who led his people through the wilderness : for his mercy endureth for ever.
17 Who smote great kings : for his mercy endureth for ever ;
18 Yea, and slew mighty kings: for his mercy endureth for ever;
19 Sehon king of the Amorites : for his mercy endureth for ever;
20 And Og the king of Basan : for his mercy endureth for ever;
21 And gave away their land for an heritage : for his mercy endureth for ever;
22 Even for an heritage unto Israel his servant : for his mercy endureth for ever ;
23 Who remembered us when we were in trouble : for his mercy endureth for ever ;
24 And hath delivered us from our enemies : for his mercy endureth for ever.
25 Who giveth food to all flesh : for his mercy endureth for ever.
26 O give thanks unto the God of heaven : for his mercy endureth for ever.
27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. 137. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.
2 As for our harps, we hanged them up : upon the trees that are therein.
3 For they that led us away captive, required of us then a song and melody in our heaviness : Sing us one of the songs of Sion.
4 How shall we sing the Lord's song : in a strange land ?
5 If I forget thee, O Jerusalem : let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it even to the ground.
8 O daughter of Babylon wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.
9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSAL. 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy word above all things.
3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.
4 All the kings of the earth shall praise thee, O Lord : for

they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his lovingkindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine, probasti.*

O Lord, thou hast searched me out, and known me: thou knowest my down sitting, and mine up rising; thou understandest my thoughts long before.

2 Thou art about my path and about my bed: and spiest out all my ways.

3 For, lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye bloodthirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead

lead me in the way everlasting.

PSAL. 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preserve me from the wicked man;

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders' poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness; lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust; O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

PSAL. 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

5 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope, and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing, if thou wilt grant me, then ſhall the righteous reſort unto my company.

PSAL. 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs' ſake:

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving-kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in; for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs' ſake bring my ſoul out of trouble;

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul; for I am thy ſervant.

MORNING PRAYER.

PSAL. 144. *Benedictus Dominus.*

BLESSED be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him!

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them: ſhoot out thine arrows, and conſume them.

7 Send

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity : and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God : and ſing praiſes unto thee upon a ten ſtringed lute.

10 Thou haſt given victory unto kings : and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children : whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants : and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore : that our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay : no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe : yea, bleſſed are the people who have the Lord for their God.

PSAL. 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed : there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worſhip : thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts : and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed : and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful : longſuffering, and of great goodneſs.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praiſe thee, O Lord : and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom : might be known unto men.

13 Thy kingdom is an everlaſting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand : and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him : he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him : but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord : and let all fleſh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda, anima mea.*

PRAISE the Lord, O my ſoul : while I live will I praiſe the Lord : yea, as long as I have any being I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth : and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help : and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is : who keepeth his promiſe for ever;

6 Who helpeth them to right that ſuffer wrong : who feedeth the hungry.

7 The Lord looſeth men out of priſon : the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow : as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore : and throughout all generations.

EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O Praiſe the Lord; for it is a good thing to ſing praiſes unto our God : yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem : and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart : and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek : and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving : ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem : praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates : and hath bleſſed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth : and his word runneth very ſwiftly.

16 He giveth ſnow like wool : and ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels : who is able to abide his froſt?

18 He

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people; all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoice in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

PSAL. 150. *Laudate Dominum.*

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

The End of the Pſalms.

Forms

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in His Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King *GEORGE*, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions: that the inhabitants of our island may in peace and quietness serve thee our God: and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O Most powerful and glorious Lord God, at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder: the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies' sake in Jesus Christ thy Son our Lord. *Amen.*

¶ *Or this:*

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right: and

and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldeſt take the cauſe into thine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance: but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to join in Prayer with others by reaſon of the Fight, or Storm.

General Prayers.

LORD, be merciful to us ſinners: and ſave us, for thy mercies' ſake.

Thou art the great God, that haſt made, and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the ſhip, ſhall be called together, and make an humble confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him; ſaying as followeth.*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word,

word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon, and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. PSAL. 66.

OBe joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Confitemini Domino. PSAL. 107.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Collects of Thanksgiving.

OMost blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods, our lives; then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ *Or this:*

OMost mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not

not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us; that we whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities:

But as the heaven is high above the earth: ſo great hath been his mercy toward us.

We found trouble and heavineſs: we were even at death's door.

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul.

The ſea roared: and the ſtormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our ſoul melted within us becauſe of trouble.

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs;

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men!

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God, even the Lord God: who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

2 COR. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After Victory or Deliverance from an enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone

over

over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 COR. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The offices in the Common Prayer-book may be used; only instead of these words* [We therefore commit his body to the ground, earth to earth, *&c.*] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

A FORM

A FORM of PRAYER with THANKSGIVING to be uſed yearly upon the fifth Day of *November*: for the happy deliverance of King *James* I. and the Three Eſtates of *England*, from the moſt traiterous and bloody intended Maſſacre by Gunpowder: And alſo for the happy arrival of his Majeſty King *WILLIAM* on this day, for the deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give warning to his Pariſhioners, publickly in the Church at Morning Prayer the Sunday before, for the due obſervation of the ſaid Day, And after Morning Prayer, or Preaching, upon the ſaid* Fifth day of November, *ſhall read publickly, diſtinctly, and plainly, the* Act of Parliament, *made in the third year of King* James *the Firſt, for the obſervation of it.*

¶ *The Service ſhall be the ſame with the uſual office for Holy days in all things; except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *ver.* 10.

¶ *Inſtead of* Venite exultemus, *ſhall this Hymn following be uſed; one verſe by the Prieſt, another by the Clerk and people.*

O GIVE thanks unto the Lord for he is gracious: and his mercy endureth for ever. *Pſal.* 107. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* 147. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* 80. 7.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. ver. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Pſalms,* 64, 124, 125.

¶ *Proper Leſſons.*

The firſt. 2 Sam. 22.

Te Deum.

The ſecond. Acts 23.

Jubilate.

¶ *In*

¶ *In the suffrages after the Creed, these shall be inserted, and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the example of former ages. From this unnatural conspiracy, not our merit, but thy mercy; nor our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory in all churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACcept also, most gracious God of our unfeigned thanks for filling our hearts again with joy and gladness after the time that thou hadst afflicted us; and putting a new song into our mouths, by bringing his Majesty King *William* upon this day, for the deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and con-

confounding their horrible and wicked enterprize, plotted, and intended this day to have been executed against the King and the whole state of *England*, for the subversion of the Government and Religion established among us: and didst likewise upon this Day wonderfully conduct thy servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: we most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it hath been of thy mercy alone that we are not consumed: for our sins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the prayer*, [In time of war and Tumults,] *shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us; and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us; but that our gracious Sovereign and his realms being preserved in thy true Religion, and by thy merciful goodness protected in the same; we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the realm of *England*, assembled in Parliament, from the destruction this Day intended against them, Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us: particularly for making this Day again memorable, by a fresh instance of thy lovingkindness toward us. We bless thee for giving his late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became

our King and Governor. We beseech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God; a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. S Luke 9. 51.

AND it came to pass when the time was come, that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this Day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and bloodthirsty enemies: We bless and adore thy glorious Majesty as for the former, so for this thy late marvellous lovingkindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a

spirit of love and thankfulness to thee its only author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King *GEORGE*; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth day of *January*, being the day of the Martyrdom of the blessed King *Charles* I. to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be Sunday, this form of Prayer shall be used, and the Fast kept the next day following. And upon the Lord's day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene Creed, *notice shall be given for the due observation of the said day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy days in all things, except where it is in this Office otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministereth shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing, *Jer.* 10. 24.

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal.* 143. 2.

¶ *Instead of* Venite exultemus, *the Hymn following shall be said or sung: one verse by the Priest, another by the Clerk and People.*

RIghteous art thou, O Lord: and just are thy judgements! *Psal.* 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless our feet were almost gone: our treadings had well nigh slipped. *Psal.* 73. 2.

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal.* 2. 2.

They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal.* 31. 15.

They spake against him with false tongues, and compassed him about with words of hatred: and

and fought against him without a cause. Pſal. 109. 2.

Yea, his own ſam liar friends whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed of the Lord, was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy entered into the gates of Jeruſalem: ſaying, When ſhall he die, and his name periſh? ver. 12. *Pſal.* 41. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* 35. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man whom thou madſt made ſo ſtrong for thine own ſelf. Pſal. 80. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. 5. 4. & 3. 3.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* 3. 4.

How is he numbered with the children of God: and his lot is among the ſaints! Wiſd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Pſal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O ſhut not up our ſouls with ſinners: nor our lives with the bloodthirſty. *Pſal.* 26. 9.

Deliver us from blood guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. 51. 14.

For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee. *Pſal.* 5. 4.

Thou wilt deſtroy them that ſpeak leaſing: the Lord abhors both the bloodthirſty, and deceitful man. ver. 6.

O how ſuddenly do they conſume: periſh, and come to a fearful end! *Pſal.* 73. 18.

Yea, even like as a dream when one awaketh: ſo didſt thou make their image to vaniſh out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of ſaints? *Rev.* 15. 3.

Righteous art thou, O Lord: and juſt are thy judgements! Pſal. 119. 137.

Glory be to the Father, *&c.*
As it was in the beginning, &c.

¶ *Proper*

¶ *Proper Lessons.*

The first. 2 Sam. 1.

The second. S. Matth. 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two which next follow, be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men, who in thy heavy displeasure didst suffer the life of our gracious Sovereign King *Charles* the First, to be, as this day, taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, the shedding whereof nothing but the blood of thy Son can expiate, lay it not to the charge of the people of this land; nor let it ever be required of us or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies' sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLessed Lord, in whose sight the death of thy saints is precious; We magnify thy Name, for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany, which shall always on this day be used, immediately after the Collect,* [We humbly beseech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to

come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, longsuffering, and of great pity. Thou spareſt when we deserve punishment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King,* [Almighty God, whose kingdom is everlasting, &c.] *instead of the Collect for the Day, shall these two be used:*

O most mighty God, *&c.*

Blessed Lord, *&c.*

As in the Morning Prayer.

The Epistle. 1 S. Pet. 2. 13.

SUbmit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with welldoing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After*

¶ *After the* Nicene Creed, *shall be read, instead of the Sermon for that day, the first and second parts of the Homily against Disobedience, and wilful Rebellion, set forth by authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same argument.*

¶ *In the offertory shall this sentence be read:*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer* [For the whole state of Christ's Church, *&c.*] *these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, as on this day, to fall into the hands of violent and bloodthirsty men, and barbarously to be murdered by them: yet thou didst not leave us for ever as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted heir of his crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast: and didst bring him back in thy good appointed time, to sit upon the throne of his father; and together with the Royal Family, didst restore to us our ancient government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GEORGE*, a long and a happy reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of* Venite exultemus *shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Psalms.* 79. 94. 85.

¶ *Proper Lessons.*

The first. Jer. 12. or Dan. 9. to ver. 22.

The second. Hebr. 11. ver. 32. and 12. to ver. 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works:

We thy ſinful people do here fall down before thee, confeſſing that thy judgements were right in permitting cruel men, ſons of Belial, as on this day, to imbrue their hands in the blood of thine Anointed: we having drawn down the ſame upon ourſelves by the great and long provocations of our ſins againſt thee. For which we do therefore here humble ourſelves before thee; beſeeching thee to deliver this Nation from blood-guiltineſs (that of this day eſpecially; and to turn from us and our poſterity all thoſe judgements which we by our ſins have worthily deſerved: Grant this, for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear ſervant, our dread Sovereign King *Charles* the Firſt, to be, as upon this day, given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed; whom thou waſt pleaſed even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his throne, yet didſt thou in great mercy preſerve his Son, whoſe right it was; and at length by a wonderful providence, bring him back, and ſet him thereon to reſtore thy true religion, and to ſettle peace amongſt us: for theſe thy great mercies we glorify thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, *&c.*] *ſhall theſe three next following be uſed.*

O Lord, we beſeech thee, *&c.*

O moſt mighty God, *&c.*

Turn thou us, O good Lord, *&c.*

As before at Morning Prayer.

¶ *Immediately before the Prayer of St.* Chryſoſtom, *ſhall this Collect which next followeth be uſed:*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who, by that barbarous murder as on this day committed upon the ſacred perſon of thine Anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men, are more ſecure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes; but that according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake; to whom with thee, and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

A FORM

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption: which unspeakable mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.

¶ *The act of Parliament made in the twelfth, and confirmed in the thirteenth year of King* Charles *the Second, for the observation of the Twenty-ninth Day of* May *yearly, as a day of Publick thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice shall be given for the due observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this office otherwise appointed.*

¶ *If this Day shall happen to be* Ascension-day, *or* Whit-Sunday, *the Collects of this office are to be added to the Offices of those Festivals in their proper places; if it be* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this office shall be omitted. But if it shall happen to be any other* Sunday, *this whole Office shall be used as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of* Venite exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences,*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* 9. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam.* 3. 22.

¶ *Instead of* Venite exultemus *shall be said or sung this Hymn following, one verse by the Priest, another by the Clerk and People.*

MY song shall be alway of the lovingkindness of the Lord: with my mouth will I ever be shewing forth his truth, from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal.* 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Psal. 111. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal.* 147. 6.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. Psal. 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles, and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* 20. 8.

There are they fallen all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* 115. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. ver. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! *Pſal.* 107. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs! ver. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* 78. 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. ver. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal.* 68. 26.

Praiſed be the Lord daily: even the God who helpeth us, and powreth his benefits upon us. ver. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* 7. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation ſay always, The Lord be praiſed. Pſal. 40. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.*

124, 126, 129, 118.

¶ *Proper Leſſons.*

The Firſt. 2 Sam. 19. ver. 9. *or* Numb. 16. *Te Deum.*

The Second. The Epiſtle of S. Jude. *Jubilate Deo.*

¶ *The Suffrages next after the Creed ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſwer.

Anſwer. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſwer. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſw. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy miniſters with righteouſneſs;

Anſwer. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord;

Anſwer. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſwer. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſwer. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; we yield thee praiſe and thankſgiving for the wonderful deliverance of theſe kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies: and by placing him on the throne of theſe kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day ſhewed unto us; and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves: vowing all holy obedience in thought, word, and work, unto thy Divine majeſty; and promiſing all loyal and dutiful allegiance to thine Anointed Servant now ſet over us, and to his Heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which ſhall always this day be uſed) after the Collect* (We humbly beſeech thee, &c.) *ſhall this be ſaid, which next followeth.*

Almighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the

protection of righteous and religious Kings, and States, profeſſing thy holy and eternal truth, from the malicious conſpiracies and wicked practices of all their enemies: We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and publick mercies, ſo eſpecially for that ſignal and wonderful deliverance, by thy wiſe and good providence, as upon this day, completed and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family; and in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Uſurpation, and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight but thy providence; not our own arm, but thy right hand and thine arm, did reſcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all Honour and Glory, and Praiſe, with moſt humble and hearty Thanks, in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things: and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion Service immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies toward us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies; and by placing him on the throne of theſe kingdoms didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves: vowing all holy obedience, in thought, word, and work, unto thy Divine Majeſty; and promiſing all loyal and dutiful Allegiance to thine anointed ſervant now ſet over us, and to his Heirs after him: whom

whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

The Epiſtle. 1. S. Pet. 2. 11.

DEarly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul: having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him, for the punithment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the king.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words they marvelled, and left him, and went their way.

¶ *In the offertory ſhall this Sentence be read:*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole ſtate of Chriſt's Church, &c.] *this Collect following ſhall be uſed.*

ALmighty God, and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who under the pretence of Religion and thy moſt holy Name, had contrived, and well nigh effected the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us; Abate their pride, aſſwage their malice, and confound their de-

vices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction: that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all treaſons and conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt the face of all his enemies: clothe them with ſhame and confuſion; but upon himſelf and his poſterity, let the crown for ever flouriſh: So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

A FORM

A FORM of PRAYER with THANKSGIVING to Almighty God, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*: being the Day on which his Majeſty began his happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is in this Office otherwiſe appointed.*

¶ *If this day ſhall happen to be* Sunday, *this whole office ſhall be uſed as it followeth entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2 3.

If we ſay that we have no ſin we deceive ourſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung, one verſe by the Prieſt, another by the Clerk and people.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* 8. 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man that thou ſo regardeſt him! Pſal. 144. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* 111. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! Pſal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Pſal.* 84. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſal.* 61. 6. & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him. Pſal. 61. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſ.* 72. 7. & 147. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. 132. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things. *Pſal.* 72. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen. Amen. ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms,* 20, 21. 101.

¶ *Proper Lessons.*

The first. Josh. 1. to the end of the ninth verse.

Te Deum.

The second. Rom. 13.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus:*

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation;*

Priest. O Lord, save the King;

Answer. *Who putteth his trust in thee.*

Priest. Send him help from thy holy place;

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him;

Answer. *Let not the wicked approach to hurt him.*

Priest. Endue thy ministers with righteousness;

Answer. *And make thy chosen people joyful.*

Priest. O Lord, save thy people;

Answer. *And bless thine inheritance.*

Priest. Give peace in our time, O Lord;

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower;

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer;

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer, shall be used this following Collect of thanksgiving for his Majesty's Accession to the throne.*

ALmighty God, who rulest over all the kingdoms of the world, and dispossest of them according to thy good pleasure: We yield thee unfeigned thanks for that thou wast pleased, as on this day to place thy Servant our Sovereign Lord King *GEORGE* upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience' sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good: let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany, which shall always be used upon this Day, after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall the following Prayer for the King and Royal Family be used.*

O Lord our God who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord *GEORGE*, as on this day set over us by thy grace and providence, to be our King; and so together with him bless our gracious Queen *Charlotte*, his Royal Highness, *George* Prince of *Wales*, and all the Royal

Royal Family; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy and honour; and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect for God's protection of the King against all his enemies.*

MOST gracious God, who hast set thy servant *GEORGE* our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers, to which he may be exposed. Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies; that no secret conspiracies, nor open violences, may disquiet his reign: but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition: that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the high Court of Parliament, if sitting.*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King as supreme Governor of this Church.*

BLessed Lord, who hast called Christian Princes to the defence of thy faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us in setting thy servant our most gracious King over this Church and nation: Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; let his eyes behold the success of his designs for the service of thy true Religion established amongst us; and make him a blessed instrument of protecting and advancing thy truth wherever it is persecuted and oppressed: Let hypocrisy and profaneness, superstition and idolatry fly before his face; let not heresies and false doctrines disturb the peace of the Church, nor schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will? And that these blessings may be continued to after-ages, let there never be one wanting in his house to succeed him in the government of these Kingdoms, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The

The Epistle. 1 S. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way

¶ *After the* Nicene *Creed shall follow the Sermon.*

¶ *In the Offertory shall this sentence be read.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matt.* 5. 16.

¶ *After the Prayer* [For the whole state of Christ's Church, *&c.*] *these Collects following shall be used.*

¶ *A Prayer for Unity.*

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism; one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy Governance; that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted

grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GEORGE R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed, and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at St. James's the Seventh Day of October, 1761, in the First Year of our reign.

By His Majesty's Command,

BUTE.

ARTICLES,

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562: for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. Reprinted by his Majesty's Commandment.

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness: the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the word or Son of God, which was made very man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost proceeding from the Father and the Son, is of one substance majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any Doubt in the Church.

¶ *Of the Names and Number of the Canonical Books.*

GENESIS,
Exodus,
Leviticus,

Numeri,

Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine: Such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE three Creeds, *Nicene* Creed, *Athanasius*'s Creed, and that which is commonly called the *Apostles*' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORiginal Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh,

Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-will.*

THE condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. *Of the justification of Man.*

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of good Works.*

ALBEIT that good works which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: Yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOluntary Works besides over and above God's commandments, which they call Works of Supererogation cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God, as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world and sin (as St. *John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance

ance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PRedestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Cere-

Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in controversies of Faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed, with the Spirit and Word of God) they may err, and some times have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the Office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the People understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a Tongue not understanded of the People.

XXV. *Of the Sacraments.*

SAcraments ordained of Christ be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life

life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper; for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the unworthiness of the Ministers which hinders not the effect of the Sacraments.*

ALthough in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their Offences: and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a Sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ

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is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the wicked, which do not eat the body of Christ in the use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BIshops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT Person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national church hath authority to ordain, change, and abolish ceremonies

remonies or rites of the church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently, and distinctly, that they may be understanded of the people.

¶ Of the Names of the Homilies.

1. OF *the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good works: First of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayer and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word or of the Sacraments, the which thing the injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify: But that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself: that is, that they should rule

rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth in a cause of faith and charity: so it be done according to the prophets teaching, in Justice, Judgement, and Truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm by the assent and consent of our Sovereign Lady ELIZABETH, *by the Grace of God, of* England, France, *and* Ireland, *Queen, Defender of the Faith,* &c. *Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the upper house, and by the subscription of the whole Clergy of the nether house in their Convocation, in the Year of our Lord* 1571.

The End

A New Version

OF THE

PSALMS

OF

DAVID,

FITTED TO THE

TUNES uſed in CHURCHES.

By N. BRADY, D. D. Chaplain in Ordinary, and N. TATE, Eſq. Poet-Laureat, to His Majeſty.

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MDCCXC.

A New Version of the Psalms.

PSALM I.

HOW bleſt is he who ne'er conſents
by ill Advice to walk;
nor ſtands in Sinners Ways, nor ſits
where Men profanely talk.

2 But makes the perfect Law of God
his Buſineſs and Delight;
Devoutly reads therein by Day,
and meditates by Night.

3 Like ſome fair Tree, which fed by Streams
with timely Fruit does bend,
He ſtill ſhall flouriſh, and Succeſs
all his Deſigns attend.

4 Ungodly Men and their Attempts
no laſting Root ſhall find;
Untimely blaſted and diſpers'd
like Chaff before the Wind.

5 Their Guilt ſhall ſtrike the Wicked dumb
before their Judge's Face:
No formal Hypocrite ſhall then
among the Saints have Place.

6 For God approves the juſt Man's Ways
to Happineſs they tend;
But Sinners and the Paths they tread,
ſhall both in Ruin end.

PSALM II.

1 WITH reſtleſs and ungovern'd Rage,
why do the Heathen ſtorm?
Why in ſuch raſh Attempts engage,
as they can ne'er perform.

2 The great in Counſel and in Might,
their various Forces bring;
Againſt the Lord they all unite,
and his anointed King.

3 Muſt we ſubmit to their Commands
preſumptuouſly they ſay:
No, let us break their ſlaviſh Bands,
and caſt their Chains away.

4 But God, who ſits enthron'd on high,
and ſees how they combine,

Does their conſpiring Strength defy,
and mocks their vain Deſign.
5 Thick Clouds of Wrath divine ſhall break
on his rebellious Foes:
And thus will he in Thunder ſpeak
to all that dare oppoſe.
6 "Though madly you diſpute my Will,
"the King that I ordain,
"Whoſe Throne is fix'd on Sion's Hill,
"ſhall there ſecurely reign."
7 Attend, O Earth, whilſt I declare
God's uncontroul'd Decree;
"Thou art my Son, this Day my Heir
"have I begotten thee.
8 "Ask and receive thy full Demands,
"thine ſhall the Heathen be;
"The utmoſt Limits of the Lands
"ſhall be poſſeſs'd by thee.
9 "Thy threat'ning Sceptre thou ſhalt ſhake,
"and cruſh them ev'ry where;
"As maſſy Bars of Iron break;
"the Potter's brittle Ware."
10 Learn then, ye Princes, and give Ear,
ye Judges of the Earth;
11 Worſhip the Lord with holy Fear,
rejoice with awful Mirth.
12 Appeaſe the Son with due Reſpect,
your timely Homage pay;
Leſt he revenge the bold Neglect,
incens'd by your Delay.
13 If but in part his Anger riſe,
who can endure the Flame?
Then bleſt are they whoſe Hope relies
on his moſt holy Name.

PSALM III.

1 HOW num'rous, Lord, of late are grown
the Troublers of my Peace!
And as their Numbers hourly riſe,
ſo does their Rage increaſe.
2 Inſulting they my Soul upbraid,
and him whom I adore;
The God in whom he truſts, ſay they,
ſhall reſcue him no more.
3 But thou, O Lord, art my Defence;
on thee my Hopes rely;

Thou

Thou art my Glory, and ſhall yet
lift up my Head on high.
4 Since, whenſoe'er in like Diſtreſs
to God I made my Pray'r,
He heard me from his holy Hill,
why ſhould I now deſpair?
5 Guarded by him, I laid me down
my ſweet Repoſe to take:
For I through him ſecurely ſleep,
through him in Safety wake.
6 No Force nor Fury of my Foes
my Courage ſhall confound,
Were they as many Hoſts as Men,
that have beſet me round.
7 Ariſe and ſave me, O my God,
who oft haſt own'd my Cauſe,
And ſcatter'd oft theſe Foes to me
and to thy righteous Laws.
8 Salvation to the Lord belongs,
he only can defend;
His Bleſſing he extends to all
that on his Pow'r depend.

PSALM IV.

1 O Lord, that art my righteous Judge,
to my Complaint give Ear;
Thou ſtill redeem'ſt me from Diſtreſs,
have Mercy, Lord, and hear.
2 How long will ye, O Sons of Men,
to blot my Fame deviſe?
How long your vain Deſigns purſue,
and ſpread malicious Lies?
3 Conſider, that the righteous Man
is God's peculiar Choice;
And when to him I make my Pray'r,
he always hears my Voice.
4 Then ſtand in Awe of his Commands,
flee ev'ry Thing that's ill;
Commune in private with your Hearts,
and bend them to his Will.
5 The Place of other Sacrifice
let Righteouſneſs ſupply;
And let your Hope, ſecurely fixt,
on God alone rely.
6 While worldly Minds impatient grow
more proſp'rous Times to ſee,

Still let the Glories of thy Face
shine brightly, Lord, on me.
7 So shall my Heart o'erflow with Joy
more lasting and more true,
Than theirs, who Stores of Corn and Wine
successively renew.
8 Then down in Peace I'll lay my Head,
and take my needful rest;
No other Guard, O Lord, I crave,
of thy Defence possest.

PSALM V.

1 LORD, hear the Voice of my Complaint,
accept my secret Pray'r;
2 To thee alone, my King, my God,
will I for Help repair.
3 Thou in the Morn my Voice shalt hear;
and with the dawning Day
To thee devoutly I'll look up,
to thee devoutly pray.
4 For thou the Wrongs that I sustain
canst never, Lord, approve;
Who from thy sacred Dwelling-place
all Evil dost remove.
5 Not long shall stubborn Fools remain
unpunish'd in thy View:
All such as act unrighteous Things
thy Vengeance shall pursue.
6 The sland'ring Tongue, O God of Truth,
by thee shall be destroy'd,
Who hat'st alike the Man in Blood
and in Deceit employ'd.
7 But when thy boundless Grace shall me
to thy lov'd Courts restore,
On thee I'll fix my longing Eyes,
and humbly there adore.
8 Conduct me by thy righteous Laws,
for watchful is my Foe:
Therefore, O Lord, make plain the Way
wherein I ought to go.
9 Their Mouth vents nothing but Deceit,
their Heart is set on Wrong;
Their Throat is a devouring Grave,
they flatter with their Tongue.
10 By their own Counsels let them fall,
oppress'd with Loads of Sin;

For

For they againſt thy righteous Laws
have harden'd Rebels been.
11 But let all thoſe that truſt in thee,
with Shouts their Joy proclaim;
Let them rejoice whom thou preſerv'ſt,
and all that love thy Name.
12 To righteous Men, the righteous Lord
his Bleſſing will extend,
And with his Favour all his Saints,
as with a Shield defend.

PSALM VI.

1 THY dreadful Anger, Lord, reſtrain,
and ſpare a Wretch forlorn;
Correct me not in thy fierce Wrath,
too heavy to be borne.
2 Have Mercy, Lord, for I grow faint,
unable to endure
The Anguiſh of my aching Bones
which thou alone canſt cure.
3 My tortur'd Fleſh diſtracts my Mind,
and fills my Soul with Grief;
But, Lord, how long wilt thou delay
to grant me thy Relief!
4 Thy wonted Goodneſs, Lord, repeat,
and eaſe my troubled Soul;
Lord, for thy wond'rous Mercy's ſake,
vouchſafe to make me whole.
5 For after Death no more can I
thy glorious Acts proclaim;
No Priſ'ner of the ſilent Grave
can magnify thy Name.
6 Quite tir'd with Pain, with groaning faint;
no Hope of Eaſe I ſee;
The Night, that quiets common Griefs,
is ſpent in Tears by me.
7 My Beauty fades, my Sight grows dim,
my Eyes with Weakneſs cloſe:
Old Age o'ertakes me, whilſt I think
on my inſulting Foes.
8 Depart, ye Wicked; in my Wrongs
ye ſhall no more rejoice;
For God, I find, accepts my Tears,
and liſtens to my Voice.

9, 10 He hears, and grants my humble Pray'r
and they that with my Fall,
Shall blush and rage to see that God
protects me from them all.

PSALM VII.

1 O Lord, my God, since I have plac'd
my Trust alone in thee,
From all my Persecutors Rage
do thou deliver me.
2 To save me from thy threat'ning Foe,
Lord, interpose thy Pow'r;
Lest, like a savage Lion, he
my helpless Soul devour.
3, 4 If I am guilty, or did e'er
against his Peace combine;
Nay, if I have not spar'd his Life,
who fought unjustly mine;
5 Let then to persecuting Foes
my Soul become a Prey;
Let them to Earth tread down my Life,
in Dust my Honour lay.
6 Arise, and let thine Anger, Lord,
in my Defence engage;
Exalt thyself above my Foes,
and their insulting Rage:
Awake, awake, in my Behalf,
the Judgment to dispense,
Which thou hast righteously ordain'd
for injur'd Innocence.
7 So to thy Throne adoring Crowds
shall still for Justice fly;
O! therefore for their Sake resume
thy Judgment-Seat on high.
8 Impartial Judge of all the World,
I trust my Cause to thee;
According to my just Deserts,
so let thy Sentence be.
9 Let wicked Arts and wicked Men,
together be o'erthrown;
But guard the Just, thou God, to whom
the Hearts of both are known.
10, 11 God me protects, not only me,
but all of upright Heart;
And daily lays up Wrath for those
who from his Laws depart.

12 If

12 If they perſiſt, he whets his Sword,
his Bow ſtands ready bent;
13 Ev'n now with ſwift Deſtruction wing'd,
his pointed Shafts are ſent.
14 The Plots are fruitleſs which my Foe
unjuſtly did conceive:
15 The Pit he digg'd for me has prov'd
his own untimely Grave.
16 On his own Head his Spite returns,
whilſt I from Harm am free!
On him the Violence is fall'n,
which he deſign'd for me.
17 Therefore will I the righteous Ways
of Providence proclaim;
I'll ſing the Praiſe of God moſt High,
and celebrate his Name.

PSALM VIII.

1 O Thou, to whom all Creatures bow
within this earthly Frame,
Thro' all the World how great art thou!
how glorious is thy Name!
In Heav'n thy wond'rous Acts are ſung,
nor fully reckon'd there;
2 And yet thou mak'ſt the Infant-Tongue
thy boundleſs Praiſe declare:
Thro' thee the Weak confound the Strong,
and cruſh their haughty Foes;
And ſo thou quell'ſt the wicked Throng,
that thee and thine oppoſe.
3 When Heav'n, thy beauteous Work on high,
employs my wond'ring Sight;
The Moon, that nightly rules the Sky,
with Stars of feebler Light;
4 What's Man (ſay I) that, Lord, thou lov'ſt
to keep him in thy Mind?
Or what his Offspring, that thou prov'ſt
to them ſo wond'rous kind?
5 Him next in Pow'r thou didſt create
to thy celeſtial Train;
6 Ordain'd with Dignity and State,
o'er all thy Works to reign.
7 They jointly own his pow'rful Sway
the Beaſts that prey or graze;
8 The Bird that wings its airy Way;
the Fiſh that cuts the Seas.

9 O thou, to whom all Creatures bow
within this earthly Frame,
Thro' all the World how great art thou!
how glorious is thy Name!

PSALM IX.

1 TO celebrate thy Praise, O Lord,
I will my Heart prepare;
To all the list'ning World thy Works,
thy wond'rous Works declare.
2 The Thought of them shall to my Soul
exalted Pleasure bring;
Whilst to thy Name, O thou most High,
triumphant Praise I sing.
3 Thou mad'st my haughty Foes to turn
their Backs in shameful Flight;
Struck with thy Presence down they fell,
they perish'd at thy Sight.
4 Against insulting Foes advanc'd
thou didst my Cause maintain;
My Right asserting from thy Throne,
where Truth and Justice reign.
The Insolence of Heathen Pride
thou hast reduc'd to Shame;
Their wicked Offspring quite destroy'd,
and blotted out their Name.
6 Mistaken Foes! your haughty Threats
are to a Period come:
Our City stands, which you design'd
to make our common Tomb.
7, 8 The Lord for ever lives, who has
his righteous Throne prepar'd,
Impartial Justice to dispense,
to punish or reward.
9 God is a constant sure Defence
against oppressing Rage;
As Troubles rise, his needful Aids
in our Behalf engage.
10 All those who have his Goodness prov'd
will in his Truth confide;
Whose Mercy ne'er forsook the Man
that on his Help rely'd.
11 Sing Praises therefore to the Lord;
from Sion his Abode,
Proclaim his Deeds, till all the World
confess no other God.

PART

PART II.

12 When he enquiry makes for Blood,
he'll call the Poor to mind:
The injur'd humble Man's Complaint
Relief from him shall find.
13 Take pity on my Troubles, Lord,
which spiteful Foes create,
Thou that hast rescu'd me so oft
from Death's devouring Gate.
14 In Sion then I'll sing thy Praise,
to all that love thy Name;
And with loud Shouts of grateful Joy
thy saving Pow'r proclaim.
15 Deep in the Pit they digg'd for me
the Heathen Pride is laid;
Their guilty Feet to their own Snare
are heedlessly betray'd.
16 Thus by the just Returns he makes
the mighty Lord is known;
While wicked Men by their own Plots
are shamefully o'erthrown.
17 No single Sinner shall escape
by Privacy obscur'd;
Nor Nation from his just Revenge
by Numbers be secur'd.
18 His suff'ring Saints, when most distrest,
he ne'er forgets to aid;
Their Expectation shall be crown'd,
though for a Time delay'd.
19 Arise, O Lord, assert thy Pow'r,
and let not Man o'ercome;
Descend to Judgment, and pronounce
the guilty Heathen's Doom.
20 Strike Terror thro' the Nations round,
till, by consenting Fear,
They, to each other, and themselves,
but mortal Men appear.

PSALM X.

1 THY Presence why withdraw'st thou, Lord?
why hid'st thou now thy Face,
When dismal Times of deep Distress
call for thy wonted Grace?
2 The wicked, swell'd with lawless Pride,
have made the Poor their Prey,

O let them fall by those Designs
which they for others lay.

3 For straight they Triumph, if Success
their thriving Crimes attend:
And sordid Wretches, whom God hates,
perversly they commend.

4 To own a Pow'r above themselves
their haughty Pride disdains;
And therefore in their stubborn Mind
no Thought of God remains.

5 Oppressive Methods they pursue,
and all their Foes they slight;
Because thy Judgments unobserv'd
are far above their Sight.

6 They fondly think their prosp'rous State
shall unmolested be;
They think their vain Designs shall thrive,
from all Misfortune free.

7 Vain and deceitful is their Speech,
with Curses fill'd and Lies;
By which the Mischief of their Heart
they study to disguise.

8 Near public Roads they lie conceal'd,
and all their Art employ,
The Innocent and Poor at once
to rifle and destroy.

9 Not Lions, couching in their Dens,
surprise their heedless Prey
With greater Cunning or express
more savage Rage than they.

10 Sometimes they act the harmless Man,
and modest Looks they wear;
That, so deceiv'd, the Poor may less
their sudden Onset fear.

PART II.

11 For God, they think, no Notice takes
of their unrighteous Deeds;
He never minds the suff'ring Poor,
nor their Oppression heeds.

12 But thou, O Lord, at length arise;
stretch forth thy mighty Arm;
And, by the Greatness of thy Pow'r,
defend the Poor from Harm.

13 No longer let the Wicked vaunt,
and proudly boasting sa

" Tush, God regards not what we do,
" he never will repay."
14 But sure thou seest, and all their Deeds
impartially dost try;
The Orphan therefore and the Poor
on thee for Aid rely.
15 Defenceless let the Wicked fall,
of all their Strength bereft;
Confound, O God, their dark Designs,
till no Remains are left.
16 Assert thy just Dominion, Lord,
which shall for ever stand;
Thou who the Heathen didst expel
from this thy chosen Land.
17 Thou hear'st the humble Supplicants,
that to thy Throne repair;
Thou first prepar'st their Hearts to pray,
and then accept'st their Pray'r.
18 Thou in thy righteous Judgment weigh'st
the Fatherless and Poor;
That so the Tyrants of the Earth
may persecute no more.

PSALM XI.

1 SINCE I have plac'd my Trust in God,
a Refuge always nigh,
Why should I, like a tim'rous Bird,
to distant Mountains fly?
2 Behold, the Wicked bend their Bow,
and ready fix their Dart:
Lurking in Ambush to destroy
the Man of upright Heart.
3 When once the firm Assurance fails
which public Faith imparts,
'Tis Time for Innocence to fly
from such deceitful Arts.
4 The Lord hath both a Temple here,
and righteous Throne above;
Where he surveys the Sons of Men,
and how their Counsels move.
5 If God, the Righteous, whom he loves,
for Trial does correct;
What must the Sons of Violence,
whom he abhors, expect?
6 Snares, Fire, and Brimstone on their Heads
shall in one Tempest show'r;

This

This dreadful Mixture his Revenge
into their Cup shall pour.
7 The righteous Lord will righteous Deeds
with signal Favour grace;
And to the upright Man disclose
the Brightness of his Face.

PSALM XII.

1 SINCE godly Men decay, O Lord,
do thou my Cause defend;
For scarce these wretched Times afford
one just and faithful Friend.
2 One Neighbour now can scarce believe
what t'other doth impart:
With flatt'ring Lips they all deceive,
and with a double Heart.
3 But Lips that with Deceit abound
can never prosper long;
God's righteous Vengeance will confound
the proud blaspheming Tongue.
4 In vain those foolish Boasters say,
"our Tongues are sure our own;
"With doubtful Words we'll still betray,
"and be control'd by none."
5 For God, who hears the suff'ring Poor,
and their Oppression knows,
Will soon arise and give them Rest,
in spite of all their Foes.
6 The Word of God shall still abide,
and void of Falshood be:
As is the Silver sev'n Times try'd,
from drossy Mixture free.
7 The Promise of his aiding Grace
shall reach its purpos'd End;
His Servants from this faithless Race
he ever shall defend.
8 Then shall the Wicked be perplex'd,
nor know which Way to fly;
When those whom they despis'd and vex'd,
shall be advanc'd on high.

PSALM XIII.

1 HOW long wilt thou forget me, Lord?
Must I for ever mourn?
How long wilt thou withdraw from me;
oh! never to return?

2 How

2 How long ſhall anxious Thoughts my Soul,
and Grief my Heart oppreſs;
How long my Enemies inſult,
and I have no Redreſs?
3 O hear! and to my longing Eyes
reſtore thy wonted Light;
And ſuddenly, or I ſhall ſleep
in everlaſting Night.
4 Reſtore me, leſt they proudly boaſt
'twas their own Strength o'ercame;
Permit not them that vex my Soul
to triumph in my Shame.
5 Since I have always plac'd my Truſt
beneath thy Mercy's Wing,
Thy ſaving Health will come, and then
my Heart with Joy ſhall ſpring:
6 Then ſhall my Song, with Praiſe inſpir'd,
to thee my God aſcend;
Who to thy Servant in Diſtreſs
ſuch Bounty didſt extend.

PSALM XIV.

1 SURE, wicked Fools muſt needs ſuppoſe
that God is nothing but a Name;
Corrupt and lewd their Practice grows,
no Breaſt is warm'd with holy Flame.
2 The Lord look'd down from Heav'n's high
and all the Sons of Men did view, (Tow'r,
To ſee if any own'd his Pow'r,
if any Truth or Juſtice knew.
3 But all, he ſaw, were gone aſide,
all were degen'rate grown and baſe;
None took Religion for their Guide,
not one of all the ſinful Race.
4 But can theſe Workers of Deceit,
be all ſo dull and ſenſeleſs grown;
That they, like Bread, my People eat,
and God's Almighty Pow'r diſown?
5 How will they tremble then for Fear,
when his juſt Wrath ſhall them o'ertake?
For, to the Righteous, God is near,
and never will their Cauſe forſake.
6 Ill Men in vain with Scorn expoſe
thoſe Methods which the Good purſue;
Since God a Refuge is for thoſe
whom his juſt Eyes with Favour view.

7 Would

7 Would he his saving Pow'r employ,
to break his People's servile Band!
Then Shouts of universal Joy,
should loudly echo thro' the Land.

PSALM XV.

1 LORD, who's the happy Man that may
to thy blest Courts repair?
Not, Stranger-like, to visit them,
but to inhabit there?
2 'Tis he, whose ev'ry Thought and Deed
by Rules of Virtue moves;
Whose gen'rous Tongue disdains to speak
the Thing his Heart disproves.
3 Who never did a Slander forge
his Neighbour's Fame to wound;
Or hearken to a false Report,
by Malice whisper'd round.
4 Who Vice, in all its Pomp and Pow'r,
can treat with just Neglect;
And Piety, tho' cloth'd in Rags
religiously respect.
5 Who to his plighted Vows and Trust
has ever firmly stood;
And tho' he promise to his Loss
he makes his Promise good.
6 Whose Soul in Usury disdains
his Treasure to employ;
Whom no Rewards can ever bribe,
the Guiltless to destroy.
7 The Man, who by his steady Course
his Happiness insur'd,
When Earth's Foundation shakes, shall stand,
by Providence secur'd.

PSALM XVI.

1 PRotect me from my cruel Foes,
and shield me, Lord, from Harm;
Because my Trust I still repose
on thy almighty Arm.
2 My Soul all Help but thine does slight,
all Gods but thee disown;
Yet can no Deeds of mine requite
the Goodness thou hast shown.
3 But those that strictly virtuous are,
and love the Thin that's right,

To

To favour always and prefer
shall be my chief Delight.
4 How shall their Sorrows be increas'd,
who other Gods adore?
Their bloody Off'rings I detest,
their very Names abhor.
5 My Lot is fall'n in that blest Land
where God is truly known;
He fills my Cup with lib'ral Hand;
'tis he supports my Throne.
6 In Nature's most delightful Scene
my happy Portion lies;
The Place of my appointed Reign
all other Lands out-vies.
7 Therefore my Soul shall bless the Lord,
whose Precepts give me Light,
And private Counsel still afford
in Sorrow's dismal Night.
8 I strive each Action to approve
to his all-seeing Eye;
No Danger shall my Hopes remove,
because he still is nigh.
9 Therefore my Heart all Grief defies,
my Glory does rejoice;
My Flesh shall rest, in hope to rise,
Wak'd by his pow'rful Voice.
10 Thou, Lord, when I resign my Breath,
my Soul from Hell shalt free;
Nor let thy holy One in Death
the least Corruption see.
11 Thou shalt the Paths of Life display,
which to thy Presence lead;
Where Pleasures dwell without Allay,
and Joys that never fade.

PSALM XVII.

1 TO my just Plea, and sad Complaint,
attend, O righteous Lord,
And to my Pray'r, as 'tis unfeign'd,
a gracious Ear afford.
2 As in thy Sight I am approv'd,
so let my Sentence be;
And with impartial Eyes, O Lord,
my upright Dealing see.
3 For thou hast search'd my Heart by Day,
and visited by Night;

And

And on the ſtricteſt Trial found
its ſecret Motions right.
Nor ſhall thy Juſtice, Lord, alone
my Heart's Deſigns acquit:
For I have purpos'd that my Tongue
ſhall no Offence commit.
4 I know what wicked Men would do
their Safety to maintain;
But me thy juſt and mild Commands
from bloody Paths reſtrain.
5 That I may ſtill, in ſpite of Wrongs,
my Innocence ſecure;
O guide me in thy righteous Ways,
and make my Footſteps ſure.
6 Since heretofore I ne'er in vain
to thee my Pray'r addreſt;
O now, my God, incline thine Ear
to this my juſt Requeſt.
7 The Wonders of thy Truth and Love
in my Defence engage,
Thou whoſe Right-hand preſerves thy Saints
from their Oppreſſors Rage.

PART II.

8, 9 O! keep me in thy tend'reſt Care;
thy ſhelt'ring Wings ſtretch out,
To guard me ſafe from ſavage Foes,
that compaſs me about.
10 O'ergrown with Luxury, enclos'd
in their own Fat they lie;
And with a Proud blaſpheming Mouth
both God and Man defy.
11 Well may they boaſt; for they have now
my Paths encompaſs'd round;
Their Eyes at watch, their Bodies bow'd,
and couching on the Ground.
12 In Poſture of a Lion ſet,
when greedy of his Prey;
Or a young Lion, when he lurks
within a Covert Way.
13 Ariſe, O Lord, defeat their Plots,
their ſwelling Rage control;
From wicked Men, who are thy Sword,
deliver thou my Soul.
14 From worldly Men, thy ſharpeſt Scourge,
whoſe Portion's here below;

Who,

Who, fill'd with earthly Stores, aſpire,
no other Bliſs to know;
15 Their Race is num'rous, that partake
their Subſtance while they live:
Their Heirs ſurvive, to whom they may
the vaſt Remainder give.
16 But I, in Uprightneſs, thy Face
ſhall view without Control:
And, waking, ſhall its Image find
reflected in my Soul.

PSALM XVIII.

1, 2 NO Change of Times ſhall ever ſhock
my firm Affection, Lord, to thee;
For thou haſt always been a Rock,
a Fortreſs and Defence to me.
Thou my Deliv'rer art, my God:
my Truſt is in thy mighty Pow'r:
Thou art my Shield from Foes abroad,
At Home my Safe-guard and my Tow'r.
3 To thee I will addreſs my Pray'r,
(to whom all Praiſe we juſtly owe;)
So ſhall I, by thy watchful Care,
be guarded from my treach'rous Foe.
4, 5 By Floods of wicked Men diſtreſs'd,
with Seas of Sorrow compaſs'd round,
With dire infernal Pangs oppreſs'd,
in Death's unwieldy Fetters bound.
6 To Heav'n I made my mournful Pray'r,
to God addreſs'd my humble Moan;
Who graciouſly inclin'd his Ear,
and heard me from his holy Throne.

PART II.

7 When God aroſe my Part to take,
the conſcious Earth was ſtruck with Fear:
The Hills did at his Preſence ſhake,
nor could his dreadful Fury bear.
8 Thick Clouds of Smoak diſpers'd abroad,
Enſigns of Wrath before him came;
Devouring Fire around him glow'd,
that Coals were kindled at it's Flame.
9 He left the beauteous Realms of Light,
Whilſt Heav'n bow'd down it's awful Head;
Beneath his Feet ſubſtantial Night
was like a ſable Carpet ſpread.

10 The

10 The Chariot of the King of Kings,
which active Troops of Angels drew,
On a ſtrong Tempeſt's rapid Wings,
with moſt amazing Swiftneſs flew.
11, 12 Black wat'ry Miſts and Clouds conſpir'd
with thickeſt Shades his Face to veil;
But at his Brightneſs ſoon retir'd,
And fell in Show'rs of Fire and Hail.
13 Thro' Heav'n's wide Arch a thund'ring Peal,
God's angry Voice did loudly roar:
While Earth's ſad Face with Heaps of Hail,
and Flakes of Fire, was cover'd o'er.
14 His ſharpen'd Arrows round he threw,
which made his ſcatter'd Foes retreat:
Like Darts his nimble Light'nings flew,
and quickly finiſh'd their Defeat.
15 The Deep it's ſecret Stores diſclos'd;
the World's Foundations naked lay,
By his avenging Wrath expos'd,
which fiercely rag'd that dreadful Day.

PART III.

16 The Lord did on my Side engage;
from Heav'n, his Throne, my Cauſe upheld
And ſnatch'd me from the furious Rage
of threat'ning Waves, that proudly ſwell'd.
17 God his reſiſtleſs Pow'r employ'd
my ſtrongeſt Foes Attempts to break;
Who elſe with Eaſe had ſoon deſtroy'd
the weak Defence that I could make.
18 Their ſubtle Rage had near prevail'd,
when I diſtreſs'd and friendleſs lay;
But ſtill, when other Succours fail'd,
God was my firm Support and Stay.
19 From Dangers that encios'd me round,
he brought me forth, and ſet me free;
For ſome juſt Cauſe his Goodneſs found,
that mov'd him to delight in me.
20 Becauſe in me no Guilt remains,
God does his gracious Help extend:
My Hands are free from bloody Stains;
therefore the Lord is ſtill my Friend.
21, 22 For I his Judgments kept in Sight,
in his juſt Paths I always trod;
I never did his Statutes ſlight,
nor looſely wander'd from my God.

23, 24 But

23, 24 But ſtill my Soul, ſincere and pure,
did ev'n from darling Sins refrain;
His Favours therefore yet endure,
becauſe my Heart and Hands are clean.

PART IV.

25, 26 Thou ſuit'ſt, O Lord, thy righteous Ways
to various Paths of Human-Kind:
They who for Mercy merit Praiſe,
With thee ſhall wond'rous Mercy find.
Thou to the Juſt ſhall Juſtice ſhow;
the Pure thy Purity ſhall ſee:
Such as perverſly chooſe to go,
ſhall meet with due Returns from thee.

27, 28 That he the humble Soul will ſave,
and cruſh the Haughty's boaſted Might,
In me the Lord an Inſtance gave,
whoſe Darkneſs he has turn'd to Light.

29 On his firm Succour I rely'd,
And did o'er num'rous Foes prevail;
Nor fear'd, whilſt he was on my Side,
the beſt defended Walls to ſcale.

30 For God's Deſigns ſhall ſtill ſucceed;
His Word will bear the utmoſt Teſt;
He's a ſtrong Shield to all that need,
and on his ſure Protection reſt.

31 Who then deſerves to be ador'd,
but God, on whom my Hopes depend,
Or who except the mighty Lord,
can with reſiſtleſs Power defend?

PART V.

32, 33 'Tis God that girts my Armour on
and all my juſt Deſigns fulfills;
Thro' him my feet can ſwiftly run,
and nimbly climb the ſteepeſt Hills.

34 Leſſons of War from him I take,
and manly Weapons learn to wield:
Strong Bows of Steel with Eaſe I break,
forc'd by my ſtronger Arms to yield.

35 The Buckler of his ſaving Health
protects me from aſſaulting Foes:
His Hand ſuſtains me ſtill; my Wealth
and Greatneſs from his Bounty flows.

36 My Goings he enlarg'd abroad,
till then to narrow Paths confin'd;

And

And when in slipp'ry Ways I trod,
the Method of my Steps design'd.
37 Thro' him I num'rous Hosts defeat,
and flying Squadrons Captive take;
Nor from my fierce Pursuit retreat,
till I a final Conquest make.
38 Cover'd with Wounds, in vain they try
their vanquish'd Heads again to rear:
Spite of their boasted Strength they lie
beneath my Feet, and grovel there.
39 God, when fresh Armies take the Field,
recruits my Strength, my Courage warms;
He makes my strong Opposers yield,
subdu'd by my prevailing Arms.
40 Thro' him the Necks of prostrate Foes
my conqu'ring Feet in Triumph press:
Aided by him I root out those
who hate and envy my Success.
41 With loud complaints all Friends they try'd;
but none was able to defend:
At length to God for Help they cry'd;
but God would no assistance lend.
42 Like flying Dust, which Winds pursue,
their broken Troops I scatter'd round:
Their slaughter'd Bodies forth I threw,
Like loathsome Dirt that clogs the Ground.

PART VI.

43 Our factious Tribes, at Strife till now,
by God's Appointment me obey:
The Heathen to my Scepter bow,
and foreign Nations own my Sway.
44 Remotest Realms their Homage send,
When my successful Name they hear;
Strangers for my Commands attend,
charm'd with Respect or aw'd by Fear.
45 All to my Summons tamely yield,
or soon in Battle are dismay'd:
For stronger Holds they quit the Field,
and still in strongest Holds afraid.
46 Let the eternal Lord be prais'd,
the Rock on whose Defence I rest!
To highest Heav'ns his Name be rais'd,
who me with his Salvation bless'd!
47 'Tis God that still supports my Right;
his just Revenge my Foes pursues;

'Tis

'Tis he that, with reſiſtleſs Might,
fierce Nations to my Yoke ſubdues.
48 My univerſal Safeguard he!
from whom my laſting honours flow;
He made me great, and ſet me free
from my remorſeleſs bloody Foe.
49 Therefore, to celebrate his Fame,
my grateful Voice to Heav'n I'll raiſe;
And Nations, Strangers to his Name,
ſhall thus be taught to ſing his Praiſe:
50 "God to his King Deliv'rance ſends;
"Shews his anointed ſignal Grace:
"His Mercy evermore extends
"to David and his promis'd Race."

PSALM XIX.

1 THE Heav'ns declare thy Glory, Lord,
which that alone can fill;
The Firmament and Stars expreſs
their great Creator's Skill.
2 The Dawn of each returning Day
freſh Beams of Knowledge brings;
And from the dark Returns of Night
divine Inſtruction ſprings.
3 Their pow'rful Language to no Realm
or Region is confin'd;
'Tis Nature's Voice, and underſtood
alike by all Mankind.
4 Their Doctrine does it's ſacred Senſe
thro' Earth's Extent diſplay;
Whoſe bright Contents the circling Sun
does round the World convey.
5 No Bridegroom, on his nuptial Day,
has ſuch a chearful Face:
No Giant does like him rejoice,
to run his glorious Race.
6 From Eaſt to Weſt, from Weſt to Eaſt,
his reſtleſs Courſe he goes;
And thro' his Progreſs chearful Light
and vital Warmth beſtows.

PART II.

7 God's perfect Law converts the Soul;
reclaims from falſe Deſires;
With ſacred Wiſdom his ſure Word
the Ignorant inſpires.

8 The

8 The Statutes of the Lord are juſt,
and bring ſincere Delight:
His pure Commands in Search of Truth
aſſiſt the feebleſt Sight.
9 His perfect Worſhip here is fix'd,
on ſure Foundations laid;
His equal Laws are in the Scales
of Truth and Juſtice weigh'd:
10 Of more Eſteem than golden Mines,
or Gold refin'd with Skill:
More ſweet than Honey, or the Drops
that from the Comb diſtill.
11 My truſty Counſellors they are,
and friendly Warnings give;
Divine Rewards attend on thoſe
who by thy Precepts live.
12 But what frail Man obſerves how oft
he does from Virtue fall?
O cleanſe me from my ſecret Faults,
Thou God that know'ſt them all!
13 Let no preſumptuous Sin, O Lord,
Dominion have o'er me;
That, by thy Grace preſerv'd, I may
the great Tranſgreſſion flee.
14 So ſhall my Pray'r and Praiſes be
with thy Acceptance bleſt;
And I ſecure on thy Defence,
my Strength and Saviour reſt.

PSALM XX.

1 THE Lord to thy Requeſt attend,
and hear thee in Diſtreſs;
The Name of Jacob's God defend,
and grant thy Arms Succeſs.
2 To aid thee from on high repair,
and Strength from Sion give;
3 Remember all thy Off'rings there,
thy Sacrifice receive.
4 To compaſs thy own Heart's Deſire
thy Counſels ſtill direct;
Make kindly all Events conſpire
to bring them to Effect.
5 To thy Salvation, Lord, for Aid
We chearfully repair,
With Banners in thy Name diſplay'd;
"the Lord accept thy Pray'r."

6 Our

Our Hopes are fix'd, that now the Lord
our Sov'reign will defend;
From Heav'n reſiſtleſs Aid afford,
and to his Pray'r attend.
Some truſt in Steeds for War deſign'd;
on Chariots ſome rely:
Againſt them all we'll call to Mind
the Pow'r of God moſt high.
But from their Steeds and Chariots thrown,
behold them thro' the Plain,
Diſorder'd, broke, and trampled down,
whilſt firm our Troops remain.
Still ſave us, Lord, and ſtill proceed
our rightful Cauſe to bleſs:
Hear, King of Heav'n, in Times of Need,
the Pray'rs that we addreſs.

PSALM XXI.

THE King, O Lord, with Songs of Praiſe,
ſhall in thy Strength rejoice;
With thy Salvation crown'd, ſhall raiſe
to Heav'n his chearful Voice.
For thou, whate'er his Lips requeſt,
not only doſt impart;
But haſt with thy Acceptance, bleſt
the Wiſhes of his Heart.
Thy Goodneſs and thy tender Care
have all his Hopes outgone;
A Crown of Gold thou mad'ſt him wear,
and ſett'ſt it firmly on.
He pray'd for Life; and thou, O Lord,
didſt to his Pray'r attend,
And graciouſly to him afford
a Life that ne'er ſhall end.
Thy ſure Defence thro' Nations round,
has ſpread his glorious Name;
And his ſucceſsful actions crown'd
with Majeſty and Fame.
Eternal Bleſſings thou beſtow'ſt,
And mak'ſt his Joys increaſe;
Whilſt thou to him unclouded ſhow'ſt
the Brightneſs of thy Face.

PART II.

Becauſe the King on God alone
for timely Aid relies;

His Mercy ſtill ſupports his Throne,
and all his Wants ſupplies.
8 But, righteous Lord, thy ſtubborn Foes
ſhall feel thy heavy Hand;
Thy vengeful Arm ſhall find out thoſe
that hate thy mild Command.
9 When thou againſt them doſt engage,
thy juſt but dreadful Doom
Shall, like a glowing Oven's Rage,
their Hopes and them conſume.
10 Nor ſhall thy furious Anger ceaſe,
or with their ruin end;
But root out all their guilty Race,
and to their Seed extend.
11 For all their Thoughts were ſet on ill,
their Hearts on Malice bent;
But thou with watchful Care didſt ſtill
the ill Effect prevent.
12 While they their ſwift Retreat ſhall make
to 'ſcape thy dreadful Might,
Thy ſwifter Arrows ſhall o'ertake,
and gall them in their Flight.
13 Thus, Lord, thy wond'rous Strength diſcloſe,
and thus exalt thy Fame;
Whilſt we glad Songs of Praiſe compoſe
to thy almighty Name.

PSALM XXII.

1 MY God, my God, why leav'ſt thou me,
when I with anguiſh faint?
O! why ſo far from me remov'd,
and from my loud Complaint?
2 All Day, but all the Day unheard,
to thee do I complain;
With Cries implore Relief all Night,
but cry all Night in vain.
3 Yet thou art ſtill the righteous Judge
of Innocence oppreſs'd;
And therefore Iſrael's Praiſes are
of Right to thee addreſs'd.
4, 5 On thee our Anceſtors rely'd,
and thy Deliv'rance found;
With pious Confidence they pray'd,
And with Succeſs were crown'd.
6 But I am treated like a Worm;
like none of human Birth:

Not

Not only by the great revil'd,
but made the Rabble's Mirth.
7 With Laughter all the gazing Crowd
my Agonies ſurvey;
They ſhoot the Lip, they ſhake the Head,
and thus deriding ſay:
8 "In God he truſted, boaſting oft
"that he was Heav'n's Delight:
"Let God come down to ſave him now
"and own his Favourite."

PART II.

9 Thou mad'ſt my Mother's teeming Womb
a living Offspring bear;
When but a Suckling at the Breaſt,
I was thy early Care. (Wrongs
10 Thou Guardian-like, didſt ſhield from
my helpleſs infant Days;
And ſince has been my God and Guide
through Life's bewilder'd Ways.
11 Withdraw not then ſo far from me,
when Trouble is ſo nigh;
O, ſend me Help! thy Help! on which
I only can rely.
12 High-pamper'd Bulls, a frowning Herd,
From Baſan's Foreſt met,
With Strength proportion'd to their Rage,
Have me around beſet.
13 They gape on me, and ev'ry Mouth
a yawning Grave appears;
The Defart Lion's ſavage Roar
leſs dreadful is than theirs.

PART III.

14 My Blood like Water's ſpill'd, my Joints
are rack'd and out of frame;
My Heart diſſolves within my Breaſt,
like Wax before the Flame.
15 My Strength, like Potter's Earth is parch'd,
My Tongue cleaves to my Jaws;
And to the ſilent Shades of Death
my fainting Soul withdraws.
16 Like Blood-hounds, to ſurround me, they
in pack'd Aſſemblies meet:
They pierc'd my inoffenſive Hands;
they pierc'd my harmleſs Feet,

17 My Body's rack'd, till all my Bones
distinctly may be told;
Yet such a Spectacle of Woe
as Pastime they behold.
18 As Spoil, my Garments they divide,
Lots for my Vesture cast:
19 Therefore approach, O Lord, my Strength,
and to my Succour haste.
20 From their sharp Swords protect thou me,
of all but Life bereft!
Nor let thy Darling in the Pow'r
of cruel Dogs be left.
21 To save me from the Lion's Jaws,
thy present Succour send;
As once from goring Unicorns,
thou didst my Life defend.
22 Then to my Brethren I'll declare
the Triumphs of thy Name;
In Presence of assembled Saints
thy Glory thus proclaim:
23 "Ye Worshippers of Jacob's God,
"all you of Israel's Line,
"O praise the Lord, and to your Praise
"sincere Obedience join.
24 "He ne'er disdain'd on low Distress
"to cast a gracious Eye;
"Nor turn'd from Poverty his Face,
"but hears it's humble Cry."

PART IV.

Thus in thy sacred Courts will I
my chearful Thanks express;
In Presence of thy Saints perform
The Vows of my Distress.
The meek Companions of my Grief
shall find my Table spread;
And all that seek the Lord shall be
with Joys immortal fed.
27 Then shall the glad converted World
to God their Homage pay;
And scatter'd Nations of the Earth
One sov'reign Lord obey.
28 'Tis his supreme Prerogative
o'er subject Kings to reign:
'Tis just that he should rule the World,
who does the World sustain.

The

29 The rich, who are with Plenty fed,
his Bounty must confess:
The Sons of Want, by him reliev'd,
their gen'rous Patron bless.
With humble Worship to his Throne
they all for Aid resort:
That Pow'r, which first their Beings gave,
can only them support.

30, 31 Then shall a chosen spotless Race,
devoted to his Name,
To their admiring Heirs his Truth,
and glorious Acts proclaim.

PSALM XXIII.

1 THE Lord himself, the mighty Lord,
vouchsafes to be my Guide;
The Shepherd by whose constant Care
my Wants are all supply'd.
2 In tender Grass he makes me feed,
and gently there repose;
Then leads me to cool Shades, and where
refreshing Water flows.
3 He does my wand'ring Soul reclaim,
and to his endless Praise,
Instruct with humble Zeal to walk
In his most righteous Ways.
4 I pass the gloomy Vale of Death,
from Fear and Danger free:
For there his aiding Rod and Staff
defend and comfort me.
5 In Presence of my spiteful Foes
he does my Table spread:
He crowns my Cup with chearful Wine,
with Oil anoints my Head.
6 Since God doth thus his wond'rous Love
through all my Life extend,
That Life to him I will devote,
and in his Temple spend.

PSALM XXIV.

1 THIS spacious Earth is all the Lord's,
the Lord's her Fulness is:
The World, and they that dwell therein,
by sov'reign Right are his.
2 He fram'd and fix'd it on the Seas;
and his Almighty Hand

Upon inconſtant Floods has made
the ſtable Fabric ſtand.
3 But for himſelf this Lord of All
one choſen Seat deſign'd:
O! who ſhall to that ſacred Hill
deſir'd Admittance find?
4 The Man whoſe Hands and Heart are pure,
whoſe Thoughts from Pride are free;
Who honeſt Poverty prefers
to gainful Perjury.
5 This, this is he, on whom the Lord
ſhall ſhow'r his Bleſſings down:
Whom God his Saviour ſhall vouchſafe
with Righteouſneſs to crown.
6 Such is the Race of Saints, by whom
the ſacred Courts are trod;
And ſuch the Proſelytes that ſeek
the Face of Jacob's God.
7 Erect your Heads; eternal Gates;
unfold, to entertain
The King of Glory: See! he comes
with his celeſtial Train.
8 Who is the King of Glory? Who!
the Lord for Strength renown'd;
In Battle mighty; o'er his Foes
eternal Victor crown'd.
9 Erect your Heads, ye Gates unfold
in State to entertain
The King of Glory: See! he comes
with all his ſhining Train.
10 Who is this King of Glory? Who!
the Lord of Hoſts renown'd:
Of Glory he alone is King,
who is with Glory crown'd.

PSALM XXV.

1, 2 TO God, in whom I truſt,
I lift my Heart and Voice:
O! let me not be put to Shame,
nor let my Foes rejoice.
3 Thoſe who on thee rely
let no Diſgrace attend:
Be that the ſhameful Lot of ſuch
who wilfully offend.
4, 5 To me thy Truth impart,
and lead me in thy Way:

For

For thou art he that brings me Help;
on thee I wait all Day.
6 Thy Mercies and thy Love,
O Lord, recall to Mind;
And graciously continue still,
as thou wert ever, kind.
7 Let all my youthful Crimes
be blotted out by thee;
And for thy wond'rous Goodness' Sake,
in Mercy think on me.
8 His Mercy and his Truth,
the righteous Lord displays,
In bringing wand'ring Sinners home,
and teaching them his Ways.
9 He those in Justice guides,
who his Direction seek;
And in his sacred Paths shall lead
the humble and the Meek.
10 Thro' all the Ways of God
both Truth and Mercy shine,
To such as, with religious Hearts,
to his blest Will incline.

PART II.

11 Since Mercy is the Grace
that most exalts thy Fame,
Forgive my heinous Sin, O Lord,
and so advance thy Name.
12 Whoe'er with humble Fear,
to God his Duty pays,
Shall find the Lord a faithful Guide
in all his righteous Ways.
13 His quiet Soul with Peace
shall be for ever bless'd;
And by his num'rous Race the Land
successively possess'd.
14 For God to all his Saints
his secret Will imparts,
And does his gracious Cov'nant write
in their obedient Hearts.
15 To him I lift my Eyes,
And wait his timely Aid,
Who breaks the strong and treach'rous Snare
which for my Feet was laid.
16 O! turn, and all my Griefs,
in Mercy, Lord, redress;

For I am compass'd round with Woes,
and plung'd in deep Distress.
17 The Sorrows of my Heart
to mighty Sums increase!
O! from this dark and dismal State
my troubled Soul release!
18 Do thou with tender Eyes,
my sad Affliction see;
Acquit me Lord, and from my Guilt,
entirely set me free.
19 Consider, Lord, my Foes,
how vast their Numbers grow!
What lawless Force and Rage they use,
what boundless Hate they show!
20 Protect, and set my Soul
from their fierce Malice free;
Nor let me be asham'd, who place
my stedfast Trust in thee.
21 Let all my righteous Acts
to full Perfection rise;
Because my firm and constant Hope
on thee alone relies.
22 To Israel's chosen Race
continue ever kind;
And, in the midst of all their Wants,
let them thy Succour find.

PSALM XXVI.

1 JUDGE me, O Lord, for I the Paths
of Righteousness have trod:
I cannot fail, who all my Trust
repose on thee, my God.
2, 3 Search thou my Heart, whose Innocence
will shine the more 'tis try'd;
For I have kept thy Grace in View,
and made thy Truth my Guide.
4 I never for Companions took
the Idle or Profane;
No Hypocrite, with all his Arts,
could e'er my Friendship gain.
5 I hate the busy plotting Crew,
who make distracted Times;
And shun their wicked Company,
as I avoid their Crimes.
6 I'll wash my Hands in Innocence,
and bring a Heart so pure

That

That when thy Altar I approach,
my Welcome ſhall ſecure.
7, 8 My Thanks I'll publiſh there, and tell
how thy Renown excells:
That Seat affords me moſt Delight
In which thy Honour dwells.
9 Paſs not on me the Sinner's Doom,
who murder make their Trade;
10 Who others Rights, by ſecret Bribes,
or open Force invade.
11 But I will walk in Paths of Truth,
and Innocence purſue:
Protect me, therefore, and to me
thy Mercies, Lord, renew.
12 In ſpite of all aſſaulting Foes,
I ſtill maintain my Ground:
And ſhall ſurvive among thy Saints,
thy Praiſes to reſound.

PSALM XXVII.

1 WHOM ſhould I fear, ſince God to me
is ſaving, Health and Light?
Since ſtrongly he my Life ſupports,
what can my Soul affright?
2 With fierce Intent my Fleſh to tear,
when Foes beſet me round,
They ſtumbled, and their haughty Creſts
were made to ſtrike the Ground.
Thro' him my Heart, undaunted, dares
with mighty Holts to cope:
Thro' him, in doubtful Straits of War,
for good Succeſs I hope.
Henceforth, within this Houſe to dwell,
I earneſtly deſire;
His wond'rous Beauty there to view,
and of his Will enquire.
For there I may with Comfort reſt,
in Times of deep Diſtreſs;
And ſafe, as on a Rock, abide
in that ſecure Receſs;
Whilſt God o'er all my haughty Foes,
my lofty Head ſhall raiſe;
And I my joyful Tribute bring,
with grateful Songs of Praiſe.

PART

PART II.

7 Continue, Lord, to hear my Voice,
whene'er to thee I cry;
In Mercy my Complaints receive,
nor my Requeſt deny.
8 When us to ſeek thy glorious Face
thou kindly doſt adviſe;
"Thy glorious Face I'll always ſeek,"
my grateful Heart replies.
9 Then hide not thou thy Face, O Lord,
nor me in Wrath reject:
My God, and Saviour, leave not him
thou didſt ſo oft protect.
10 Tho' all my Friends, and Kindred too,
their helpleſs Charge forſake;
Yet thou, whoſe Love excells them all,
Wilt Care and Pity take.
11 Inſtruct me in thy Paths, O Lord;
my Ways directly guide;
Leſt envious Men, who watch my Steps,
ſhould ſee me tread aſide.
12 Lord, diſappoint my cruel Foes:
defeat their ill Deſire,
Whoſe lying Lips, and bloody Hands,
againſt my Peace conſpire.
13 I truſted that my future Life
ſhould with thy Love be crown'd:
Or elſe my fainting Soul had ſunk,
with Sorrow compaſs'd round.
14 God's Time with patient Faith expect,
who will inſpire thy Breaſt
With inward Strength: Do thou thy Part,
and leave to him the reſt.

PSALM XXVIII.

1 O Lord, my Rock, to thee I cry,
in Sighs conſume my Breath:
O! anſwer; or I ſhall become
like thoſe that ſleep in Death.
2 Regard my Supplication, Lord,
the Cries that I repeat,
With weeping Eyes, and lifted Hands,
Before thy Mercy-Seat.
3 Let me eſcape the Sinner's Doom,
who make a Trade of Ill;

And ever ſpeak the Perſon fair,
whoſe Blood they mean to ſpill.
4 According to their Crimes' Extent,
let Juſtice have its Courſe:
Relentleſs be to them, as they
have ſinn'd without Remorſe.
5 Since they the Works of God deſpiſe,
nor will his Grace adore;
His Wrath ſhall utterly deſtroy,
and build them up no more.
6 But I, with due Acknowledgment,
his Praiſes will reſound,
From whom the Cries of my Diſtreſs
a gracious Anſwer found.
7 My Heart its Confidence repos'd
in God, my Strength and Shield;
In him I truſted, and return'd
triumphant from the Field:
As he hath made my Joys compleat,
'tis juſt that I ſhould raiſe
The chearful Tribute of my Thanks,
and thus reſound his Praiſe:
8 "His aiding Pow'r ſupports the Troops,
"that my juſt Cauſe maintain:
"'Twas he advanc'd me to the Throne
"'tis he ſecures my Reign."
9 Preſerve thy Choſen, and proceed
thine Heritage to bleſs;
With Plenty proſper them, in Peace;
in Battle, with Succeſs.

PSALM XXIX.

1 YE Princes, that in Might excel,
your grateful Sacrifice prepare;
God's glorious Actions loudly tell,
his wond'rous Pow'r to all declare.
2 To his great Name freſh Altars raiſe;
devoutly due Reſpect afford;
Him in his holy Temple praiſe,
where he's with ſolemn State ador'd.
3 'Tis he that, with amazing Noiſe,
the wat'ry Clouds in ſunder breaks:
The Ocean trembles at his Voice,
when he from Heav'n in Thunder ſpeaks.
4, 5 How full of Pow'r his Voice appears!
with what majeſtic Terror crown'd!

Which from their Roots tall Cedars tears,
and ſtrews them ſcatter'd Branches round.
6 They, and the Hills on which they grow,
are ſometimes hurry'd far away;
And leap like Hinds that bounding go,
or Unicorns in youthful Play.
7, 8 When God in Thunder loudly ſpeaks,
And ſcatter'd Flames of Lightning ſends,
The Foreſt nods, the Deſart quakes,
and ſtubborn Kadeſh lowly bends.
9 He makes the Hinds to caſt their Young,
and lays the Beaſts' dark Coverts bare;
While thoſe that to his Courts belong,
ſecurely ſing his Praiſes there.
10, 11 God rules the angry Floods on high;
his boundleſs Sway ſhall never ceaſe:
His Saints with Strength he will ſupply,
and bleſs his own with conſtant Peace.

PSALM XXX.

1 I'll celebrate thy Praiſes, Lord,
who didſt thy Pow'r employ
To raiſe my drooping Head, and check
my Foes inſulting Joy.
2, 3 In my Diſtreſs I cry'd to thee,
who kindly didſt relieve,
And from the Grave's expecting Jaws
my hopeleſs Life retrieve.
4 Thus to his Courts, ye Saints of his,
with Songs of Praiſe repair;
With me commemorate his Truth,
and providential Care.
5 His Wrath has but a Moment's Reign,
his Favour no Decay;
Your Night of Grief is recompens'd
with Joy's returning Day.
But I, in proſp'rous Days, preſum'd;
no ſudden Change I fear'd,
Whilſt in my Sunſhine of Succeſs
no louring Cloud appear'd.
7 But ſoon I found thy Favour, Lord,
my Empire's only Truſt;
For when thou hidſt thy Face, I ſaw
my Honour laid in Duſt.
8 Then, as I vainly had preſum'd,
my Error I confeſs'd:

And

And thus with supplicating Voice,
thy Mercy's Throne address'd:
9 "What Profit is there in my Blood,
"congeal'd by Death's cold Night?
"Can silent Ashes speak thy Praise,
"thy wond'rous Truth recite?
10 "Hear me, O Lord; in Mercy hear;
"thy wonted Aid extend:
"Do thou send Help, on whom alone
"I can for Help depend."
11 'Tis done! Thou hast my mournful Scene
to Songs and Dances turn'd;
Invested me with Robes of State,
who late in Sackcloth mourn'd.
12 Exalted thus, I'll gladly sing
thy Praise in grateful Verse;
And as thy Favours endless are,
thy endless Praise rehearse.

PSALM XXXI.

1 DEFEND me, Lord, from Shame,
for still I trust in thee:
As just and righteous is thy Name,
from Danger set me free.
2 Bow down thy gracious Ear,
and speedy Succour send:
Do thou my stedfast Rock appear,
to shelter and defend.
3 Since thou, when Foes oppress,
my Rock and Fortress art,
To guide me forth from this Distress,
thy wonted Help impart.
4 Release me from the Snare
which they have closely laid;
Since I, O God, my Strength, repair
to thee alone for Aid.
5 To thee, the God of Truth,
my Life, and all that's mine,
(For thou preserv'dst me from my Youth)
I willingly resign.
All vain Designs I hate
of those that trust in Lies;
And still my Soul, in ev'ry State,
to God, for Succour flies.

PART

PART II.

7 Thoſe Mercies thou haſt ſhown,
I'll chearfully expreſs;
For thou haſt ſeen my Straits, and known
my Soul in deep Diſtreſs.
8 When Keilah's treach'rous Race
did all my Strength incloſe,
Thou gav'ſt my Feet a larger Space,
to ſhun my watchful Foes.
9 Thy Mercy, Lord, diſplay,
and hear my juſt Complaint;
For both my Soul and Fleſh decay,
with Grief and Hunger faint.
10 Sad Thoughts my Life oppreſs;
my Years are ſpent in Groans;
My Sins have made my Strength decreaſe,
and ev'n conſum'd my Bones.
11 My Foes my Suff'rings mock'd;
my Neighbours did upbraid:
My Friends, at Sight of me, were ſhock'd,
and fled, as Men diſmay'd.
12 Forlook by all am I,
as dead, and out of Mind;
And like a ſhatter'd Veſſel lie,
whoſe Parts can ne'er be join'd.
13 Yet ſland'rous Words they ſpeak,
and ſeem my Pow'r to dread;
Whilſt they together Counſel take,
my guiltleſs Blood to ſhed.
14 But ſtill my ſtedfaſt Truſt
I on thy Help repoſe:
That thou, my God, art good and juſt,
my Soul with Comfort knows.

PART III.

15 Whate'er Events betide,
thy Wiſdom times them all:
Then, Lord, thy Servant ſafely hide
from thoſe that ſeek his Fall.
16 The Brightneſs of thy Face
to me, O Lord, diſcloſe;
And as thy Mercies ſtill increaſe,
preſerve me from my Foes.
17 Me from Diſhonour ſave,
who ſtill have call'd on thee;

Let

et that, and Silence in the Grave,
the Sinner's Portion be.
18 Do thou their Tongues reſtrain,
whoſe Breath in Lies are ſpent;
Who falſe Reports, with proud Diſdain,
againſt the Righteous vent.
19 How great thy Mercies are
to ſuch as fear thy Name,
Which thou, for thoſe that truſt thy Care,
doſt to the World proclaim!
20 Thou keep'ſt them in thy Sight,
from proud Oppreſſors free:
From Tongues that do in Strife delight,
they are preſerv'd by thee.
21 With Glory and Renown
God's Name be ever bleſs'd:
Whoſe Love, in Keilah's well fenc'd Town,
was wond rouſly expreſs'd!
22 I ſaid, in haſty Flight,
"I'm baniſh'd from thy Eyes!"
Yet ſtill thou kept'ſt me in thy Sight,
and heard'ſt my earneſt Cries.
23 O! all ye Saints, the Lord
with eager Love purſue;
Who to the Juſt will Help afford,
and give the Proud their Due.
24 Ye that on God rely,
courageouſly proceed:
For he will ſtill your Hearts ſupply
with Strength, in Time of Need.

PSALM XXXII.

1 HE's bleſs'd, whoſe Sins have pardon gain'd
no more in Judgment to appear;
2 Whoſe Guilt Remiſſion has obtain'd,
and whoſe Repentance is ſincere.
3 While I conceal'd the fretting Sore,
my Bones conſum'd without Relief;
All Day did I with Anguiſh roar;
but no Complaints aſſwag'd my Grief.
4 Heavy on me thy Hand remain'd,
By Day and Night alike diſtreſs'd,
Till quite of vital Moiſture drain'd,
like Land with Summer's Drought oppreſs'd.
5 No ſooner I my Wound diſclos'd,
the Guilt that tortur'd me within,

But

But thy Forgiveneſs interpos'd,
and Mercy's healing Balm pour'd in.
6 True Penitents ſhall thus ſucceed,
who ſeek thee whilſt thou may'ſt be found
And from the common Deluge freed,
ſhall ſee remorſeleſs Sinners drown'd.
7 Thy Favour, Lord, in all Diſtreſs,
my Tow'r of Refuge I muſt own:
Thou ſhalt my haughty Foes ſuppreſs,
and me with Songs of Triumph crown.
8 In my Inſtruction then confide,
you that would Truth's ſafe Path deſcry
Your Progreſs I'll ſecurely guide,
and keep you in my watchful Eye.
9 Submit yourſelves to Wiſdom's Rule,
like Men that Reaſon have attain'd;
Not like the ungovern'd Horſe or Mule,
whoſe Fury muſt be curb'd and rein'd.
10 Sorrows on Sorrows multiply'd,
the harden'd Sinner ſhall confound:
But them who in his Truth confide,
Bleſſings of Mercy ſhall ſurround.
11 His Saints, that have perform'd his Laws,
their Life in Triumph ſhall employ:
Let them (as they alone have Cauſe)
In grateful Raptures ſhout for Joy.

PSALM XXXIII.

1 LET all the Juſt to God, with Joy,
their chearful Voices raiſe;
For well the Righteous it becomes
to ſing glad Songs of Praiſe.
2, 3 Let Harps, and Pſalteries, and Lute
in joyful Conſort meet;
And new-made Songs of loud Applauſe
the Harmony complete.
4, 5 For faithful is the Word of God;
his Works with Truth abound;
He Juſtice loves; and all the Earth
is with his Goodneſs crown'd.
6 By his almighty Word, at firſt,
the heav'nly Arch was rear'd;
And all the beauteous Hoſts of Light
at his Command appear'd.
The ſwelling Floods, together roll'd,
he makes in Heaps to lie;

And

And lays, as in a Storehouse safe,
the wat'ry Treasures by.
8, 9 Let Earth, and all that dwell therein,
before him trembling stand;
For, when he spake the Word, 'twas made;
'twas fix'd at his Command.
10 He, when the Heathen closely plot,
their Counsels undermines:
His Wisdom ineffectual makes
the People's rash Designs.
11 Whate'er the mighty Lord decrees
shall stand for ever sure;
The settled Purpose of his Heart
to Ages shall endure.

PART II.

12 How happy then are they, to whom
the Lord for God is known!
Whom he, from all the World besides,
has chosen for his own.
13, 14, 15 He all the Nations of the Earth,
from Heav'n, his Throne, survey'd:
He saw their Works, and view'd their Thoughts,
by him their Hearts were made.
16, 17 No King is safe by num'rous Hosts;
their Strength the Strong deceives:
No manag'd Horse, by Force or Speed,
his warlike Rider saves.
18, 19 'Tis God, who those that trust in him,
beholds with gracious Eyes:
He frees their Soul from Death; their Want,
in Time of Dearth, supplies.
20, 21 Our Soul on God with Patience waits;
our Help and Shield is he:
Then, Lord, let still our Hearts rejoice,
because we trust in thee.
22 The Riches of thy Mercy, Lord,
do thou to us extend;
Since we, for all we want or wish,
on thee alone depend.

PSALM XXXIV.

1 THRO' all the changing Scenes of Life,
in Trouble and in Joy,
The Praises of my God shall still
my Heart and Tongue employ.
2 Of his Deliv'rance I will boast,
till all that are distrest,

From

From my Example Comfort take,
and charm their Griefs to Reſt.
3 O! magnify the Lord with me,
with me exalt his Name:
4 When in Diſtreſs to him I call'd,
he to my Reſcue came.
5 Their drooping Hearts were ſoon refreſh'd
who look'd to him for Aid;
Deſir'd Succeſs in ev'ry Face
a chearful Air diſplay'd.
6 "Behold, (ſay they) behold the Man
whom Providence reliev'd;
"The Man ſo dang'rouſly beſet,
"ſo wond'rouſly retriev'd!"
7 The Hoſts of God encamp around
the Dwellings of the Juſt:
Deliv'rance he affords to all
who on his Succour truſt.
8 O! make but Trial of his Love,
Experience will decide
How bleſt they are, and only they,
who in his Truth confide.
9 Fear him ye Saints; and you will then
have nothing elſe to fear:
Make you his Service your Delight,
your Wants ſhall be his Care.
10 While hungry Lions lack their Prey,
the Lord will Food provide
For ſuch as put their Truſt in him,
and ſee their Needs ſupply'd.

PART II.

11 Approach, ye piouſly diſpos'd,
and my Inſtruction hear:
I'll teach you the true Diſcipline
of his religious Fear.
12 Let him who Length of Life deſires,
and proſp'rous Days would ſee,
13 From ſland'ring Language keep his Tongue,
his Lips from Falſhood free.
14 The crooked Paths of Vice decline,
and Virtue's Ways purſue;
Eſtabliſh Peace, where 'tis begun;
and where 'tis loſt, renew.
15 The Lord from Heav'n beholds the Juſt
with favourable Eyes;

And,

And, when distress'd, his gracious Ear
is open to their Cries;
16 But turns his wrathful Look on those
whom Mercy can't reclaim,
To cut them off, and from the Earth
blot out their hated Name.
17 Deliv'rance to his Saints he gives,
when his Relief they crave:
18 He's nigh to heal the broken Heart,
and contrite Spirit save.
19 The Wicked oft, but still in vain,
against the Just conspire;
20 For under their Affliction's Weight
he keeps their Bones intire.
21 The Wicked from their wicked Arts,
their Ruin shall derive;
Whilst righteous Men, whom they detest,
shall them and theirs survive.
22 For God preserves the Souls of those
who on his Truth depend;
To them, and their Posterity,
his Blessings shall descend.

PSALM XXXV.

1 AGAINST all those that strive with me,
O Lord, assert my Right;
With such as War unjustly wage,
do thou my Battles fight.
2 Thy Buckler take, and bind thy Shield
upon thy warlike Arm:
Stand up, O God, in my Defence;
and keep me safe from Harm.
3 Bring forth thy Spear; and stop their Course,
that haste my Blood to spill;
Say to my Soul, "I am thy Health,
"and will preserve thee still."
4 Let them with Shame be cover'd o'er,
who my Destruction sought;
And such as did my Harm devise,
be to Confusion brought.
5 Then shall they fly, dispers'd like Chaff
before the driving Wind:
God's vengeful Minister of Wrath
shall follow close behind.
6 And when thro' dark and slipp'ry Ways,
they strive his Rage to shun,

His

His vengeful Minifters of Wrath
fhall goad them as they run.
7 Since, unprovok'd by any Wrong,
they hid their treach'rous Snare;
And for my harmlefs Soul, a Pit
did without Caufe prepare;
8 Surpris'd by Mifchiefs unforefeen,
by their own Arts betray'd,
Their Feet fhall fall into the Net,
which they for me had laid:
9 Whilft my glad Soul fhall God's great Name
for this Deliv'rance blefs,
And by his faving Health fecur'd,
its grateful Joy expreis;
10 My very Bones fhall fay, "O Lord,
"who can compare with thee?
"Who fets the poor and helplefs Man
"from ftrong Oppreffors free."

PART II.

11 Falfe Witneffes, with forg'd Complaints,
againft my Truth combin'd;
And to my Charge fuch Things they laid
as I had ne'er defign'd.
12 The Good which I to them had done,
with Evil they repaid;
And did by Malice undeferv'd,
my harmlefs Life invade.
13 But as for me, when they were fick,
I ftill in Sackcloth mourn'd;
I pray'd and faited, and my Pray'r
to my own Breaft return'd.
14 Had they my Friends or Brethren been,
I could have done no more;
Nor with more decent Signs of Grief
a Mother's Lofs deplore.
15 How different did their Carriage prove,
in Times of my Diftreis;
When they in Crowds together met,
did favage Joy expreis.
The Rabble too, in num'rous Throngs,
by their Example came;
And ceas'd not, with reviling Words,
to wound my fpotlefs Fame.
16 Scoffers, that noble Tables haunt,
and earn their Bread with Lies,

Did

Did gnaſh their Teeth, and ſland'ring Jeſts
maliciouſly deviſe.
17 But, Lord, how long wilt thou look on?
on my Behalf appear;
And ſave my guiltleſs Soul, which they,
like rav'ning Beaſts, would tear.

PART III.

18 So I, before the liſt'ning World,
ſhall grateful Thanks expreſs;
And, where the great Aſſembly meets,
thy Name with Praiſes bleſs.
19 Lord, ſuffer not my cauſeleſs Foes,
who me unjuſtly hate,
With open Joy, or ſecret Signs,
to mock my ſad Eſtate.
20 For they, with Hearts averſe to Peace,
induſtriouſly deviſe,
Againſt the Men of quiet Minds,
to forge malicious Lies.
21 Nor with theſe private Arts content,
aloud they vent their Spight;
And ſay, "At laſt we found him out,
"he did it in our Sight."
22 But thou, who doſt both them and me
with righteous Eyes ſurvey,
Aſſert my Innocence, O Lord,
and keep not far away.
23 Stir up thyſelf in my Behalf;
to Judgment, Lord, awake;
Thy righteous Servant's Cauſe, O God,
to thy Deciſion take.
24 Lord, as my Heart has upright been,
let me thy Juſtice find:
Nor let my cruel Foes obtain
the Triumphs they deſign'd.
25 O let them not amongſt themſelves,
in boaſting Language ſay,
"At Length our Wiſhes are complete
"at laſt he's made our Prey.
26 Let ſuch as in my Harm rejoic'd,
for Shame their Faces hide;
And foul Diſhonour wait on thoſe
that proudly me defy'd.
27 Whilſt they with chearful Voices ſhout,
who my juſt Cauſe befriend;

And

And bleſs the Lord, who loves to make
Succeſs his Saints attend.
28 So ſhall my Tongue thy Judgments ſing,
inſpir'd with grateful Joy;
And chearful Hymns in Praiſe of thee
ſhall all my Days employ.

PSALM XXXVI.

1 MY crafty Foe with flatt'ring Art,
his wicked Purpoſe would diſguiſe,
But Reaſon whiſpers to my Heart,
he ne'er ſets God before his Eyes.
2 He ſooths himſelf, retir'd from Sight,
ſecure he thinks his treach'rous Game;
Till his dark Plots, expos'd to Light,
their falſe Contriver brand with Shame.
3 In Deeds he is my Foe confeſs'd,
whilſt with his Tongue he ſpeaks me fair:
True Wiſdom's baniſh'd from his Breaſt;
and Vice has ſole Dominion there.
4 His wakeful Malice ſpends the Night
in forging his accurs'd Deſigns;
His obſtinate ungen'rous Spite
no execrable Means declines,
5 But, Lord, thy Mercy, my ſure Hope,
above the heav'nly Orb aſcends;
Thy ſacred Truth's unmeaſur'd Scope
beyond the ſpreading Sky extends:
6 Thy Juſtice, like the Hills, remains;
unfathom'd Depths thy Judgments are;
Thy Providence the World ſuſtains;
the whole Creation is thy Care.
7 Since of thy Goodneſs all partake,
with what Aſſurance ſhould the Juſt
Thy ſhelt'ring Wings their Refuge make,
and Saints to thy Protection truſt!
8 Such Gueſts ſhall to thy Courts be led,
to banquet on thy Love's Repaſt;
And drink, as from a Fountain's Head,
of Joys that ſhall for ever laſt.
9 With thee the Springs of Life remain;
thy Preſence is eternal Day:
10 O! let thy Saints thy Favour gain;
to upright Hearts thy Truth diſplay.
11 Whilſt Pride's inſulting Foot would ſpurn,
and wicked Hands my Life ſurpriſe;

12 Their

12 Their Mischiefs on themselves return;
down, down they're fall'n no more to rise.

PSALM XXXVII.

1 THOUGH wicked Men grew rich or great,
Yet let not their successful State
thy Anger or thy Envy raise:
2 For they, cut down, like tender Grass,
Or, like young Flow'rs, away shall pass,
whose blooming Beauty soon decays.
3 Depend on God, and him obey;
So thou within the Land shalt stay,
secure from Danger, and from Want:
4 Make his Commands thy chief Delight;
And he, thy Duty to requite,
shall all thy earnest Wishes grant.
5 In all thy Ways trust thou the Lord,
And he will needful Help afford,
to perfect ev'ry just Design:
6 He'll make, like Light, serene and clear,
Thy clouded Innocence appear,
and as a mid-day Sun to shine.
7 With quiet Mind on God depend,
And patiently for him attend;
nor let thy Anger fondly rise,
Though wicked Men with Wealth abound,
And with Success their Plots are crown'd,
which they maliciously devise.
8 From Anger cease, and Wrath forsake;
Let no ungovern'd Passion make
thy wav'ring Heart espouse their Crime:
9 For God shall sinful Men destroy;
Whilst only they the Land enjoy,
who trust on him, and wait his Time.
10 How soon shall wicked Men decay!
Their Place shall vanish quite away,
nor by the strictest Search be found;
11 Whilst humble Souls possess the Earth,
Rejoicing still with godly Mirth,
with Peace and Plenty always crown'd.

PART II.

12 While sinful Crowds, with false Design,
Against the righteous Few combine,
and gnash their Teeth and threat'ning stand;
13 God

13 God shall their empty Plots deride,
and laugh at their defeated Pride:
He sees their Ruin near at Hand.
14 They draw the Sword, and bend the Bow,
The Poor and Needy to o'erthrow,
and Men of upright Lives to slay:
15 But their strong Bows shall soon be broke,
Their sharpen'd Weapon's mortal Stroke
thro' their own Hearts shall force its Way.
16 A little with God's Favour bless'd,
That's by one righteous Man possess'd,
the Wealth of many bad excels:
17 For God supports the just Man's Cause,
But as for those that break his Laws,
their unsuccessful Pow'r he quells.
18 His constant Care the upright guides,
And over all their Life presides;
their Portion shall for ever last:
19 They, when Distress o'erwhelms the Earth
Shall be unmov'd, and ev'n in Dearth
the happy Fruits of Plenty taste.
20 Not so the wicked Man, and those
Who proudly dare God's will oppose;
Destruction is their hapless Share:
Like Fat of Lambs, their Hopes and they,
Shall in an Instant melt away,
and vanish into Smoke and Air.

PART III.

21 Whilst Sinners, brought to sad Decay,
Still borrow on, and never pay,
the Just have Will and Pow'r to give:
22 For such as God vouchsafes to bless,
Shall peaceably the Earth possess,
and those he curses shall not live.
23 The good Man's Way is God's Delight;
He orders all the Steps aright
of him that moves by his Command;
24 Though he sometimes may be distress'd,
Yet shall he ne'er be quite oppress'd,
for God upholds him with his Hand.
25 From my first Youth, till Age prevail'd,
I never saw the Righteous fail'd,
or Want o'ertake his num'rous Race:
26 Because Compassion fill'd his Heart,

And

And he did chearfully impart,
God made his Offspring's Wealth increase.
27 With Caution shun each wicked Deed;
In Virtue's Ways with Zeal proceed,
and so prolong your happy Days:
28 For God, who Judgment loves, does still
Preserve his Saints secure from Ill,
while soon the wicked Race decays.
29, 30, 31 The upright shall possess the Land;
His Portion shall for Ages stand;
his Mouth with Wisdom is supply'd;
His Tongue by Rules of Judgment moves;
His Heart the Law of God approves;
therefore his Footsteps never slide.

PART IV.

32 In wait the watchful Sinners lies,
In vain the Righteous to surprize,
in vain his Ruin does decree:
33 God will not him defenceless leave,
To his Revenge expos'd, but save;
and, when he's sentenc'd, set him free.
34 Wait still on God; keep his Command;
And thou, exalted in the Land,
thy blest Possessions ne'er shall quit:
The Wicked soon destroy'd shall be,
And at his dismal Tragedy
thou shalt a safe Spectator sit.
35 The Wicked I in Power have seen,
And, like a Bay-Tree, fresh and green,
that spreads it's pleasant Branches round:
36 But he was gone as swift as Thought;
And tho' in ev'ry Place I sought,
no Sign or Track of him I found.
37 Observe the perfect Man with Care,
And mark all such as upright are;
their roughest Days in Peace shall end:
38 While on the latter End of those,
Who dare God's sacred Will oppose,
a common Ruin shall attend.
39 God to the Just will Aid afford;
Their only Safeguard is the Lord;
their Strength in Time of Need is he:
40 Because on him they still depend,
The Lord will timely Succour send,
and from the Wicked set them free.

PSALM XXXVIII.

1 THY chast'ning Wrath, O Lord, restrain,
tho' I deserve it all;
Nor let at once on me the Storm
of thy Displeasure fall.
2 In ev'ry wretched Part of me
Thy Arrows deep remain;
Thy heavy Hand's afflicting Weight,
I can no more sustain.
3 My Flesh is one continued Wound,
thy Wrath so fiercely glows;
Betwixt my Punishment and Guilt,
my Bones have no Repose.
4 My Sins, which to a Deluge swell,
my sinking Head o'erflow;
And for my feeble Strength to bear
too vast a Burthen grow.
5 Stench and Corruption fill my Wounds;
my Folly's just Return:
6 With Trouble I am warp'd and bow'd,
and all Day long I mourn.
7 A loath'd Disease afflicts my Loins,
infecting ev'ry Part;
8 With Sickness worn I groan and roar,
through Anguish of my Heart.

PART II.

9 But, Lord, before thy searching Eyes
all my Desires appear:
And sure my Groans have been too loud,
not to have reach'd thine Ear.
10 My Heart's oppress'd, my Strength decay'd,
my Eyes depriv'd of Light:
11 Friends, Lovers, Kinsmen, gaze aloof
on such a dismal Sight.
12 Mean while the Foes that seek my Life,
their Snares to take me set;
Vent Slanders, and contrive all Day
to forge some new Deceit.
13 But I, as if both deaf and dumb,
nor heard, nor once reply'd;
14 Quite deaf and dumb, like one whose Tongue
with conscious Guilt is ty'd.
15 For, Lord, to thee I do appeal,
my Innocence to clear;

Assur'd

Assur'd that thou, the righteous God,
my injur'd Cause wilt hear.
16 "Hear me, said I, lest my proud Foes
"a spiteful Joy display:
"Insulting, if they see my Foot
"but once to go astray."
17 And, with continual Grief oppress'd,
to sink I now begin:
18 To thee, O Lord, I will confess,
to thee bewail my Sin.
19 But, whilst I languish, my proud Foes
their Strength and Vigour boast;
And they that hate me without Cause
are grown a dreadful Host.
20 Ev'n they whom I oblig'd, return
my Kindness with Despite;
And are my Enemies, because
I chuse the Path that's right.
21 Forsake me not, O Lord, my God,
nor far from me depart;
22 Make haste to my Relief, O thou
who my Salvation art.

PSALM XXXIX.

1 RESOLV'D to watch o'er all my Ways,
I kept my Tongue in Awe;
I curb'd my hasty Words, when I
the Wicked prosp'rous saw.
2 Like one that's dumb, I silent stood
and did my Tongue refrain
From good Discourse; but that Restraint
increas'd my inward Pain.
3 My Heart did glow with working Thoughts,
and no Repose could take;
Till strong Reflection fann'd the Fire,
and thus at length I spake:
4 Lord, let me know my Term of Days,
how soon my Life will end:
The num'rous Train of Ills disclose,
which this frail State attend.
5 My Life, thou know'st, is but a Span,
a Cypher sums my Years;
And ev'ry Man, in best Estate,
but Vanity appears.
6 Man, like a Shadow, vainly walks,
with fruitless Cares oppress'd:

He heaps up Wealth, but cannot tell
by whom 'twill be poſſeſs'd.

7 Why then ſhould I on worthleſs Toys,
with anxious Cares attend?
On thee alone my ſtedfaſt Hope
ſhall ever, Lord, depend.

8, 9 Forgive my Sins; nor let me ſcorn'd
by fooliſh Sinners be;
For I was dumb, and murmur'd not,
becauſe 'twas done by thee.

10 The dreadful Burden of thy Wrath
in Mercy ſoon remove;
Leſt my frail Fleſh too weak to bear
the heavy Load ſhould prove.

11 For when thou chaſt'neſt Man for Sin,
thou mak'ſt his Beauty fade,
(So vain a Thing is he!) like Cloth
by fretting Moths decay'd.

12 Lord, hear my Cry, accept my Tears,
and liſten to my Pray'r,
Who ſojourn like a Stranger here,
as all my Fathers were.

13 O! ſpare me yet a little Time;
my waſted Strength reſtore,
Before I vaniſh quite from hence,
and ſhall be ſeen no more.

PSALM XL.

1 I WAITED meekly for the Lord,
till he vouchſaf'd a kind Reply;
Who did his gracious Ear afford,
and heard from Heav'n my humble Cry.

2 He took me from the diſmal Pit,
when founder'd deep in miry Clay;
On ſolid Ground he plac'd my Feet,
and ſuffer'd not my Steps to ſtray.

3 The Wonders he for me has wrought,
ſhall fill my Mouth with Songs of Praiſe;
And others, to his Worſhip brought,
to Hopes of like Deliv'rance raiſe.

4 For Bleſſings ſhall that Man reward,
who on th' almighty Lord relies;
Who treats the Proud with Diſregard,
and hates the Hypocrite's Diſguiſe.

5 Who can the wond'rous Works recount,
which thou, O God, for us haſt wrought;

The

The Treasures of thy Love surmount
the Pow'r of Numbers, Speech and Thought.
6 I've learnt, that thou hast not desir'd
Off'rings and Sacrifice alone;
Nor Blood of guiltless Beasts requir'd,
for Man's Transgressions to atone.
7 I therefore come---come to fulfil
the Oracles thy Books impart:
'Tis my Delight to do thy Will;
thy Law is written in my Heart.

PART II.

9 In full Assemblies I have told
thy Truth and Righteousness at large;
Nor did, thou know'st, my Lips with-hold
from utt'ring what thou gav'st in Charge.
10 Nor kept within my Breast confin'd
thy Faithfulness and saving Grace:
But preach'd thy Love, for all design'd,
that all might that and Truth embrace.
11 Then let those Mercies I declar'd
to others, Lord, extend to me:
Thy loving Kindness my Reward,
thy Truth my safe Protection be.
12 For I with Troubles am distress'd,
too numberless for me to bear;
Nor less with Loads of Guilt oppress'd,
that plunge and sink me to Despair.
As soon, alas! may I recount
the Hairs on this afflicted Head;
My vanquish'd Courage they surmount,
and fill my drooping Soul with Dread.

PART III.

13 But, Lord, to my Relief draw near;
for never was more pressing Need:
In my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
14 Confusion on their Heads return,
who to destroy my Soul combine;
Let them, defeated, blush and mourn,
insnar'd in their own vile Design.
15 Their Doom let Desolation be,
with Shame their Malice be repaid,
Who mock'd my Confidence in thee,
and Sport of my Affliction made:

16 While those who humbly seek thy Face,
to joyful Triumphs shall be rais'd;
And all who prize thy saving Grace,
with me resound, The Lord be prais'd.
17 Thus, wretched tho' I am and poor,
of me th' almighty Lord takes Care;
Thou, God, who only can'st restore,
to my Relief with Speed repair.

PSALM XLI.

1 HAPPY the Man, whose tender Care
relieves the Poor distress'd!
When Troubles compass him around,
the Lord shall give him Rest.
2 The Lord his Life, with Blessings crown'd,
in Safety shall prolong;
And disappoint the Will of those
that seek to do him Wrong.
3 If he in languishing Estate,
oppress'd with Sickness, lie;
The Lord will easy make his Bed,
and inward Strength supply.
4 Secure of this, to thee, my God,
I thus my Pray'r address'd:
"Lord, for thy Mercy, heal my Soul,
"tho' I have much transgress'd."
5 My cruel Foes, with sland'rous Words,
attempt to wound my Fame:
"When shall he die, say they, and Men
"forget his very Name?"
6 Suppose they formal Visits make,
'tis all but empty Show:
They gather Mischief in their Hearts,
and vent it where they go.
7, 8 With private Whispers, such as these,
to hurt me they devise:
"A sore Disease afflicts him now,
"he's fall'n, no more to rise."
9 My own familiar Bosom-Friend,
on whom I most rely'd,
Has me, whose daily Guest he was,
with open Scorn defy'd.
10 But thou, my sad and wretched State,
in Mercy, Lord, regard;
And raise me up, that all their Crimes
may meet their just Reward.

By

11 By this, I know, thy gracious Ear
is open when I call;
Because thou suffer'st not my Foes
to triumph in my Fall.
12 Thy tender Care secures my Life
from Danger and Disgrace;
And thou vouchsaf'st to set me still
before thy glorious Face.
13 Let therefore Israel's Lord and God
from Age to Age be bless'd;
And all the People's glad Applause
with loud Amens express'd.

PSALM XLII.

1 AS pants the Hart for cooling Streams,
when heated in the Chace;
So longs my Soul, O God, for thee,
and thy refreshing Grace.
2 For thee, my God, the living God,
My thirsty Soul doth pine:
O! when shall I behold thy Face,
thou Majesty divine?
3 Tears are my constant Food, while thus
insulting Foes upbraid:
"Deluded Wretch! where's now thy God?
"and where his promis'd Aid?"
4 I sigh whene'er my musing Thoughts
those happy Days present,
When I with Troops of pious Friends
thy Temple did frequent:
When I advanc'd with Songs of Praise
my solemn Vows to pay,
And led the joyful sacred Throng
that kept the festal Day.
5 Why restless, why cast down, my Soul?
Trust God; who will employ
His Aid for thee, and change these Sighs
to thankful Hymns of Joy.
6 My Soul's cast down, O God; but thinks
on thee and Sion still;
From Jordan's Bank, from Hermon's Heights,
and Misar's humbler Hill.
7 One Trouble calls another on;
and gath'ring o'er my Head,
Fall spouting down, till round my Soul
a roaring Sea is spread.

8 But when thy Presence, Lord of Life,
nas once dispell'd this Storm,
To thee I'll midnight Anthems sing,
and all my Vows perform.
9 God of my Strength, how long shall I,
like one forgotten mourn,
Forlorn, forsaken, and expos'd
to my Oppressor's Scorn?
10 My Heart is pierc'd, as with a Sword,
while thus my Foes upbraid:
"Vain Boaster, where is now thy God?
"and where his promis'd Aid?"
11 Why restless, why cast down, my Soul?
hope still; and thou shalt sing
The Praise of him who is thy God,
thy Health's eternal Spring.

PSALM XLIII.

1 JUST Judge of Heav'n, against my Foes
do thou assert my injur'd Right:
O! set me free, my God, from those
that in Deceit and Wrong delight.
2 Since thou art still my only Stay,
why leav'st thou me in deep Distress?
Why go I mourning all the Day,
whilst me insulting Foes oppress?
3 Let me with Light and Truth be blest;
be these my Guides to lead the Way,
Till on thy holy Hill I rest,
and in thy sacred Temple pray.
4 Then will I there fresh Altars raise
to God, who is my only Joy;
And well-tun'd Harps, with Songs of Praise,
shall all my grateful Hours employ.
5 Why then cast down, my Soul? and why
so much oppress'd with anxious Care?
On God, thy God, for Aid rely,
who will thy ruin'd State repair.

PSALM XLIV.

1 O Lord, our Fathers oft have told,
in our attentive Ears,
Thy Wonders in their Days perform'd,
and elder Times than theirs:
2 How thou, to plant them here, didst drive
the Heathen from this Land,

Di-

Dispeopled by repeated Strokes
of thy avenging Hand.
3 For not their Courage, nor their Sword,
to them Possession gave;
Nor Strength, that from unequal Force
their fainting Troops could save:
But thy Right-hand, and pow'rful Arm,
whose Succour they implor'd;
Thy Presence with the chosen Race,
who thy great Name ador'd.
4 As thee their God our Fathers own'd,
thou art our sov'reign King:
O! therefore, as thou didst to them,
to us Deliv'rance bring.
5 Through thy victorious Name, our Arms
the proudest Foes shall quell;
And crush them with repeated Strokes,
as oft as they rebel.
6 I'll neither trust my Bow nor Sword,
when I in Fight engage;
7 But thee, who hast our Foes subdu'd,
and sham'd their spiteful Rage.
8 To thee the Triumph we ascribe,
from whom the Conquest came;
In God we will rejoice all Day,
and ever bless his Name.

PART II.

9 But thou hast cast us off; and now
most shamefully we yield;
For thou no more vouchsaf'st to lead
our Armies to the Field.
10 Since when, to ev'ry upstart Foe
we turn our Backs in Fight;
And with our Spoil their Malice feast,
who bear us ancient Spite.
11 To Slaughter doom'd, we fall like Sheep,
into their butch'ring Hands;
Or (what's more wretched yet) survive,
dispers'd thro' Heathen Lands.
12 Thy People thou hast sold for Slaves,
and set their Price so low,
That not thy Treasure by the Sale,
but their Disgrace may grow.
13, 14 Reproach'd by all the Nations round,
the Heathen's By-word grown;

Whose Scorn of us is, both in Speech
and mocking Gestures, shown.
15 Confusion strikes me blind; my Face
in conscious Shame I hide,
16 While we are scoff'd, and God blasphem'd,
by their licentious Pride.

PART III.

17 On us this Heap of Woe is fall'n;
all this we have endur'd;
Yet have not, Lord, renounc'd thy Name,
or Faith to thee abjur'd:
18 But in thy righteous Paths have kept
our Hearts and Steps with Care;
19 Tho' thou hast broken all our Strength,
and we almost despair.
20 Could we, forgetting thy great Name,
on other Gods rely,
21 And not the Searcher of all Hearts,
the treach'rous Crime descry?
22 Thou see'st what Suff'rings for thy Sake,
we ev'ry Day sustain;
All slaughter'd, or reserv'd like Sheep
appointed to be slain.
23 Awake, arise; let seeming Sleep
no longer thee detain;
Nor let us, Lord, who sue to thee,
for ever sue in vain.
24 O! wherefore hidest thou thy Face
from our afflicted State,
25 Whose Soul and Bodies sink to Earth,
with Grief's oppressive Weight?
26 Arise, O Lord, and timely Haste
to our Deliv'rance make;
Redeem us, Lord:---if not for ours,
yet for thy Mercy's Sake.

PSALM XLV.

1 WHILE I the King's loud Praise rehearse,
indited by my Heart,
My Tongue is like the Pen of him
that writes with ready Art.
2 How matchless is thy Form, O King?
thy Mouth with Grace o'erflows;
Because fresh Blessings God on thee
eternally bestows.

Gird

3 Gird on thy Sword, moſt mighty Prince;
and clad, in rich Array,
With glorious Ornaments of Pow'r
majeſtic Pomp diſplay.
4 Ride on in State, and ſtill protect
the Meek, the Juſt, and True:
Whilſt thy right Hand, with ſwift Revenge,
does all thy Foes purſue.
5 How ſharp thy Weapons are to them
that dare thy Pow'r deſpiſe!
Down, down they fall, while through their
the feather'd Arrow flies. (Heart
6 But thy firm Throne, O God, is fix'd,
for ever to endure:
Thy Sceptre's Sway ſhall always laſt,
by righteous Laws ſecure.
7 Becauſe thy Heart, by Juſtice led,
did upright Ways approve,
And hated ſtill the crooked Paths,
where wand'ring Sinners rove;
Therefore did God, thy God, on thee
the Oil of Gladneſs ſhed;
And has, above thy Fellows round,
advanc'd thy lofty Head.
8 With Caſſia, Aloes, and Myrrh,
thy royal Robes abound;
Which from the ſtately Wardrobe brought
ſpread grateful Odours round.
9 Among the honourable Train,
did princely Virgins wait;
The Queen was plac'd at thy right Hand,
in golden Robes of State.

PART II.

10 But thou, O royal Bride, give Ear,
and to my Words attend,
Forget thy native Country now,
and ev'ry former Friend.
11 So ſhall thy Beauty charm the King;
nor ſhall his Love decay:
For he is now become thy Lord;
to him due Rev'rence pay.
12 The Tyrian Matrons, rich and proud,
ſhall humble Preſents make;
And all the wealthy Nations ſue,
thy Favour to partake.

13 The King's fair Daughter's fairer Soul
all inward Graces fill:
Her Raiment is of pureſt Gold,
adorn'd with coſtly Skill.
14 She, in her nuptial Garments dreſs'd,
with Needles richly wrought,
Attended by her Virgin Train,
ſhall to the King be brought.
15 With all the State of ſolemn Joy
the Triumph moves along,
Till, with wide Gates, the royal Court
receives the pompous Throng.
16 Thou, in thy Royal Father's Room,
muſt princely Sons expect;
Whom thou to diff'rent Realms may'ſt ſend
to govern and protect:
17 Whilſt this my Song to future Times
tranſmits thy glorious Name;
And makes the World, with one Conſent,
thy laſting Praiſe proclaim.

PSALM XLVI.

1 GOD is our Refuge in Diſtreſs,
A preſent Help when Dangers preſs;
in him, undaunted, we'll confide;
2, 3 Though Earth were from her Center toſt,
And Mountains in the Ocean loſt,
torn Piece-meal by the roaring Tide.
4 A gentler Stream with Gladneſs ſtill
The City of our Lord ſhall fill,
the royal State of God moſt high.
5 God dwells in Sion, whoſe fair Tow'rs
Shall mock th' Aſſaults of earthly Pow'rs;
while his almighty Aid is nigh.
6 In Tumults when the Heathen rag'd,
And Kingdoms War againſt us wag'd,
He thunder'd, and diſpers'd their Pow'rs.
7 The Lord of Hoſts conducts our Arms,
Our Tow'r of Refuge in Alarms,
our Fathers Guardian-God, and ours.
8 Come, ſee the Wonders he hath wrought,
On Earth what Deſolation brought;
how he has calm'd the jarring World;
9 He broke the warlike Spear and Bow;
With them their thund'ring Chariots too
into devouring Flames were hurl'd.

10 Submit

10 Submit to God's almighty Sway;
For him the Heathen shall obey,
and Earth her sov'reign Lord confess:
11 The God of Hosts conducts our Arms,
Our Tow'r of Refuge in Alarms,
as to our Fathers in Distress.

PSALM XLVII.

1, 2 O All ye People, clap your Hands,
and with triumphant Voices sing:
No Force the mighty Pow'r withstands
of God the universal King.
3, 4 He shall opposing Nations quell,
and with Success our Battles fight;
Shall fix the Place where we must dwell,
the Pride of Jacob, his Delight.
5, 6 God is gone up, our Lord and King,
with Shouts of Joy, and Trumpets Sound;
To him repeated Praises sing,
and let the cheerful Song rebound.
7, 8 Your utmost Skill in Praise be shown,
for him, who all the World commands,
Who sits upon his righteous Throne,
and spreads his Sway o'er heathen Lands.
9 Our Chiefs and Tribes, that far from hence
to serve the God of Abr'am came,
Found him their constant sure Defence,
How great and glorious is his Name.

PSALM XLVIII.

1 THE Lord, the only God, is great,
and greatly to be prais'd;
In Sion, on whose happy Mount
his sacred Throne is rais'd.
2 Her Tow'rs, the Joy of all the Earth,
with beauteous Prospects rise;
On the North Side th' almighty Kings
imperial City lies.
3 God in her Palaces is known;
his Presence is her Guard:
4 Confederate Kings withdrew their Siege,
and of Success despair'd.
5 They view'd her Walls, admir'd and fled,
with Grief and Terror struck;
6 Like Women whom the sudden Pangs
of Travail had o'ertook.

N

7 No wretched Crew of Mariners
appear like them forlorn,
When Fleets from Tarſhiſh' wealthy Coaſts,
by Eaſtern Winds are torn.
8 In Sion we have ſeen perform'd
a Work that was foretold,
In Pledge that God, for Times to come,
his City will uphold.
9 Not in our Fortreſſes and Walls,
did we, O God, confide;
But on the Temple fix'd our Hopes,
in which thou doſt reſide.
10 According to thy Sov'reign Name,
thy Praiſe thro' Earth extends;
Thy pow'rful Arm as Juſtice guides,
chaſtiſes or defends.
11 Let Sion's Mount with Joy reſound;
her Daughters all be taught
In Songs his Judgments to extol,
who this Deliv'rance wrought.
12 Compaſs her Walls in ſolemn Pomp
your Eyes quite round her caſt;
Count all her Tow'rs, and ſee if there
you find one Stone miſplac'd.
13 Her Forts and Palaces ſurvey,
obſerve their Order well;
That, with Aſſurance, to your Heirs
his Wonders you may tell.
14 This God is ours, and will be ours,
whilſt we in him confide;
Who, as he has preſerv'd us now,
till Death will be our Guide.

PSALM XLIX.

1, 2 LET all the liſt'ning World attend,
and my Inſtruction hear:
Let High and Low, and Rich and Poor,
with joint Conſent give Ear.
3 My Mouth, with ſacred Wiſdom fill'd,
ſhall good Advice impart,
The ſound Reſult of prudent Thoughts,
digeſted in my Heart.
4 To Parables of weighty Senſe,
I will my Ear incline;
Whilſt to my tuneful Harp I ſing
dark Words of deep Deſign.

5 Why

5 Why ſhould my Courage fail in Times
of Danger and of Doubt,
When Sinners that would me ſupplant,
have compaſs'd me about?
6 Thoſe Men, that all their Hope and Truſt
in Heaps of Treaſure place,
And boaſt in Triumph, when they ſee
their ill-got Wealth increaſe,
7 Are yet unable from the Grave
their deareſt Friend to free;
Nor can, by Force of Bribes, reverſe
th' almighty Lord's Decree.
8, 9 Their vain Endeavours they muſt quit
the Price is held too high:
No Sums can purchaſe ſuch a Grant,
that Man ſhould never die.
10 Not Wiſdom can the Wiſe exempt,
nor Fools their Folly ſave;
But both muſt periſh, and, in Death,
their Wealth to others leave.
11 For tho' they think their ſtately Seats
ſhall ne'er to Ruin fall;
But their Remembrance laſt in Lands
which by their Names they call;
12 Yet ſhall their Fame be ſoon forgot,
how great ſoe'er their State:
With Beaſts their Memory, and they,
ſhall ſhare one common Fate.

PART II.

13 How great their Folly is, who thus
abſurd Concluſions make!
And yet their Children, unreclaim'd,
repeat the groſs Miſtake.
14 They all, like Sheep to Slaughter led,
the Prey of Death are made;
Their Beauty, while the Juſt rejoice,
within the Grave ſhall fade.
15 But God will yet redeem my Soul;
and from the greedy Grave
His greater Pow'r ſhall ſet me free,
and to himſelf receive.
16 Then fear not thou, when worldly Men
in envy'd Wealth abound;
Nor though their proſp'rous Houſe increaſe,
with State and Honour crown'd.

17 For

17 For when they're summon'd hence by Death
they leave all this behind;
No Shadow of their former Pomp
within the Grave they find:
18 And yet they thought their State was bleſt,
caught in the Flatt'rers Snare,
Who with their Vanity comply'd,
and prais'd their worldly Care.
19 In their Forefathers Steps they tread;
and when, like them, they die,
Their wretched Anceſtors and they
in endleſs Darkneſs lie.
20 For Man, how great ſoe'er his State,
unleſs he's truly wiſe,
As like a ſenſual Beaſt he lives,
ſo like a Beaſt he dies.

PSALM L.

1, 2 THE Lord hath ſpoke, the mighty God
Hath ſent his Summons all abroad,
from dawning Light, till Day declines;
The liſt'ning Earth his Voice hath heard,
And he from Sion hath appear'd,
where Beauty in Perfection ſhines.
3, 4 Our God ſhall come, and keep no more
Miſconſtru'd Silence, as before;
but waiting Flames before him ſend:
Around ſhall Tempeſts fiercely rage,
Whilſt he does Heav'n and Earth engage,
his juſt Tribunal to attend.
5, 6 Aſſemble all my Saints to me,
(Thus runs the great divine Decree)
that in my laſting Cov'nant live;
And Off'rings bring with conſtant Care;
The Heav'ns his Juſtice ſhall declare;
for God himſelf ſhall Sentence give.
7, 8 Attend, my People; Iſrael, hear
Thy ſtrong Accuſer I'll appear;
thy God, thy only God, am I:
'Tis not of Off'rings I complain,
Which, daily in my Temple ſlain,
my ſacred Altar did ſupply.
9 With this alone Atonement make?
No Bullock from thy Stall I'll take,
nor He-goat from thy Fold accept:

10 The

10 The Foreſt Beaſts, that range alone,
The Cattle too, are all my own,
that on a thouſand Hills are kept.
11 I know the Fowls, that build their Neſts
In craggy Rocks; and ſavage Beaſts,
that looſely haunt the open Fields;
12 If feiz'd with Hunger I could be,
I need not ſeek Relief from thee,
ſince the World's mine, and all it yields.
13 'Think'ſt thou that I have any Need
On ſlaughter'd Bulls and Goats to feed,
to eat their Fleſh and drink their Blood?
14 The Sacrifices I require,
Are Hearts which Love and Zeal inſpire,
and Vows with ſtricteſt Care made good.
15 In Time of Trouble call on me,
And I will ſet thee ſafe and free;
and thou Returns of Praiſe ſhall make.
16 But to the Wicked, thus ſaith God:
How dar'ſt thou teach my Laws abroad,
or in thy Mouth my Cov'nant take?
17 For ſtubborn thou, confirm'd in Sin,
Haſt Proof againſt Inſtruction been,
and of my Word didſt lightly ſpeak:
18 When thou a ſubtle Thief did ſee,
Thou gladly with him didſt agree,
and with Adult'rers didſt partake.
19 Vile Slander is thy chief Delight;
Thy Tongue, by Envy mov'd, and Spite,
deceitful Tales does hourly ſpread:
20 Thou doſt with hateful Scandals wound
Thy Brother, and with Lies confound
the Offspring of thy Mother's Bed.
21 Theſe Things didſt thou, whom ſtill I ſtrove
To gain with Silence and with Love
till thou didſt wickedly ſurmiſe,
That I was ſuch a one as thou:
But I'll reprove and ſhame thee now,
and ſet thy Sins before thine Eyes.
22 Mark this, ye wicked Fools, leſt I
Let all my Bolts of Vengeance fly,
whilſt none ſhall dare your Cauſe to own:
23 Who praiſes me, due Honour gives,
And to the Man that juſtly lives,
my ſtrong Salvation ſhall be ſhown.

PSALM

PSALM LI.

1 HAVE Mercy, Lord, on me,
as thou wert ever kind;
Let me, oppreſs'd with Loads of Guilt,
thy wonted Mercy find.
2, 3 Waſh off my foul Offence,
and cleanſe me from my Sin;
For I confeſs my Crime, and ſee
how great my Guilt has been.
4 Againſt thee, Lord, alone,
and only in thy Sight,
Have I tranſgreſs'd, and tho' condemn'd,
muſt own thy Judgments right.
5 In Guilt each Part was form'd
of all this ſinful Frame;
In Guilt I was conceiv'd, and born
the Heir of Sin and Shame.
6 Yet thou, whoſe ſearching Eye
does inward Truth require,
In ſecret didſt with Wiſdom's Laws,
my tender Soul inſpire.
7 With Hyſſop purge me, Lord;
and ſo I clean ſhall be:
I ſhall with Snow in Whiteneſs vie,
when purify'd by thee.
8 Make me to hear with Joy,
thy kind forgiving Voice,
That ſo the Bones which thou haſt broke,
may with freſh Strength rejoice.
9, 10 Blot out my crying Sins,
nor in me Anger view;
Create in me a Heart that's clean,
an upright Mind renew:

PART II.

11 Withdraw not thou thy Help,
nor caſt me from thy Sight;
Nor let thy holy Spirit take
it's everlaſting Flight.
12 The Joy thy Favour gives
let me again obtain:
And thy free Spirit's firm Support
my fainting Soul ſuſtain.
13 So I thy righteous Ways
to Sinners will impart;

Whilſt

Whilſt my Advice ſhall wicked Men
to thy juſt Laws convert.
14 My Guilt of Blood remove,
my Saviour, and my God;
And my glad Tongue ſhall loudly tell
thy righteous Acts abroad.
15 Do thou unlock my Lips,
with Sorrow clos'd and Shame;
So ſhall my Mouth thy wond'rous Praiſe
to all the World proclaim.
16 Could Sacrifice atone,
whole Flocks and Herds ſhould die;
But on ſuch Off'rings thou diſdain'ſt
to caſt a gracious Eye.
17 A broken Spirit is
by God moſt highly priz'd;
By him a broken contrite Heart
ſhall never be deſpis'd.
18 Let Sion Favour find,
of thy good Will aſſur'd;
And thy own City flouriſh long,
by lofty Walls ſecur'd.
19 The Juſt ſhall then attend,
and pleaſing Tribute pay;
And Sacrifice of choiceſt Kind
upon thy Altar lay.

PSALM LII.

1 IN vain, O Man of lawleſs Might,
thou boaſt'ſt thyſelf in Ill;
Since God, the God in whom I truſt,
vouchſafes his Favour ſtill.
2 Thy wicked Tongue doth ſtand'rous Tales
maliciouſly deviſe:
And ſharper than a Razor ſet,
it wounds with treach'rous Lies.
3, 4 Thy Thoughts are more on Ill than Good,
on Lies than Truth employ'd;
Thy Tongue delights in Words, by which
the Guiltleſs are deſtroy'd.
5 God ſhall for ever blaſt thy Hopes,
and ſnatch thee ſoon away;
Nor in thy Dwelling-Place permit,
nor in the World to ſtay.
6 The Juſt, with pious Fear, ſhall ſee
the Downfall of thy Pride;

And

And at thy ſudden Ruin laugh,
and thus thy Fall deride:
7 "See there the Man that haughty was,
"who proudly God defy'd,
"Who truſted in his Wealth,
"and ſtill on wicked Arts rely'd."
8 But I am like thoſe Olive Plants,
that ſhade God's Temple round;
And hope with his indulgent Grace
to be for ever crown'd.
9 So ſhall my Soul, with Praiſe, O God,
extol thy wond'rous Love;
And on thy Name with Patience wait;
for this thy Saints approve.

PSALM LIII.

1 THE wicked Fools muſt ſure ſuppoſe,
That God is but a Name:
This groſs Miſtake their Practice ſhows,
ſince Virtue all diſclaim.
2 The Lord look'd down from Heav'n's high Tow'r,
the Sons of Men to view,
To ſee if any own'd his Pow'r,
or Truth or Juſtice knew.
3 But all, he ſaw, were backwards gone,
degen'rate grown and baſe;
None for Religion car'd, not one
of all the ſinful Race.
4 But are thoſe Workers of Deceit
ſo dull and ſenſeleſs grown,
That they like Bread my People eat,
and God's juſt Pow'r diſown?
5 Their cauſeleſs Fears ſhall ſtrangely grow;
and they, deſpis'd of God,
Shall ſoon be ſorſ'd: His Hand ſhall throw
their ſhatter'd Bones abroad.
6 Would he his ſaving Pow'r employ
to break our ſervile Band,
Loud Shouts of univerſal Joy
ſhould echo through the Land.

PSALM LIV.

1, 2 LORD, ſave me, for thy glorious Name;
and in thy Strength appear,
To judge my Cauſe; accept my Pray'r,
and to my Words give Ear.

3 Mere

3 Mere Strangers, whom I never wrong'd,
to ruin me design'd;
And cruel Men, that fear not God,
against my Soul combin'd.
4, 5 But God takes Part with all my Friends;
and he's the surest Guard:
The God of Truth shall give my Foes
their Falshood's due Reward:
6 While I my grateful Off'rings bring,
and sacrifice with Joy;
And in his Praise my Time to come
delightfully employ.
7 From dreadful Danger and Distress
the Lord hath set me free:
Through him shall I of all my Foes
the just Destruction see.

PSALM LV.

1 GIVE Ear, thou Judge of all the Earth,
and listen when I pray;
Nor from thy humble Suppliant turn
thy glorious Face away.
2 Attend to this my sad Complaint,
and hear my grievous Moans;
While I my mournful Case declare
with artless Sighs and Groans.
3 Hark how the Foe insults aloud!
how fierce Oppressors rage!
Whose sland'rous Tongues, with wrathful (Hate,
against my Fame engage.
4, 5 My Heart is wrack'd with Pain;
with deadly Frights distress'd;
With Fear and Trembling compass'd round,
with Horror quite oppress'd.
6 How often wish'd I then, that I
the Dove's swift Wings could get;
That I might take my speedy Flight,
and seek a safe Retreat!
7, 8 Then would I wander far from hence,
and in wild Deserts stray,
Till all this furious Storm were spent,
this Tempest pass'd away.

PART II.

9 Destroy, O Lord, their ill Designs,
their Counsels soon divide;

For

For through the City my griev'd Eyes
have Strife and Rapine spy'd.
10 By Day and Night, on ev'ry Wall,
they walk their constant Round;
And in the midst of all her Strength
are Grief and Mischief found.
11 Whoe'er through ev'ry Part shall roam,
will fresh Disorders meet:
Deceit and Guile their constant Posts
maintain in ev'ry Street.
12 For 'twas not any open Foe,
that false Reflections made;
For then I could with Ease have borne
the bitter Things he said;
'Twas none who Hatred had profess'd,
that did against me rise;
For then I had withdrawn myself
from his malicious Eyes. (Friend,
13, 14 But 'twas e'en thou, my Guide, my
whom tend'rest Love did join;
Whose sweet Advice I valu'd most,
whose Pray'rs were mix'd with mine.
15 Sure Vengeance, equal to the Crimes,
such Traitors must surprise;
And sudden Death requite those Ills
they wickedly devise.
16, 17 But I will call on God, who still
shall in my Aid appear:
At Morn, at Noon, and Night I'll pray;
and he my Voice shall hear.

PART III.

18 God has releas'd my Soul from those
that did with me contend;
And made a num'rous Host of Friends
my righteous Cause defend.
19 For he, who was my Help of old,
shall now his Suppliant hear;
And punish them, whose prosp'rous State
makes them no God to fear.
20 Whom can I trust, if faithless Men
perfidiously devise
To ruin me, their peaceful Friend,
and break the strongest Ties?
21 Though soft and melting are their Words,
their Hearts with War abound:

Their

Their Speeches are more ſmooth than Oil,
and yet like Swords they wound.
22 Do thou, my Soul, on God depend,
and he ſhall thee ſuſtain:
He aids the Juſt, whom to ſupplant
the Wicked ſtrive in vain.
23 My Foes, that trade in Lies and Blood,
ſhall all untimely die;
Whilſt I, for Health and Length of Days,
on thee, my God, rely.

PSALM LVI.

1 DO thou, O God, in Mercy help;
for Man my Life purſues;
To cruſh me with repeated Wrongs,
he daily Strife renews.
2 Continually my ſpiteful Foes
to ruin me combine;
Thou ſeeſt, who ſitt'ſt enthron'd on high,
what mighty Numbers join.
3 But though ſometimes ſurpriz'd by Fear,
(on Danger's firſt Alarm)
Yet ſtill for Succour I depend
on thy almighty Arm.
4 God's faithful Promiſe I ſhall praiſe,
on which I now rely:
In God I truſt, and, truſting him,
the Arm of Fleſh defy.
5 They wreſt my Words, and make them ſpeak
a Senſe they never meant:
Their Thoughts are all, with reſtleſs Spite,
on my Deſtruction bent.
6 In cloſe Aſſemblies they combine,
and wicked Projects lay;
They watch my Steps, and lie in Wait
to make my Soul their Prey.
7 Shall ſuch Injuſtice ſtill eſcape?
O righteous God ariſe;
Let thy juſt Wrath (too long provok'd)
this impious Race chaſtiſe.
8 Thou number'ſt all my Steps, ſince firſt
I was compell'd to flee:
My very Tears are treaſur'd up,
and regiſter'd by thee.
9 When therefore I invoke thy Aid,
my Foes ſhall be o'erthrown:

For I am well assur'd that God
my righteous Cause will own.
10, 11 I'll trust God's Word, and so despise
the Force that Man can raise:
12 To thee, O God, my Vows are due;
to thee I'll render Praise.
13 Thou hast retriev'd my Soul from Death;
and thou wilt still secure
The Life thou hast so oft preserv'd,
and make my Footsteps sure:
14 That thus protected by thy Pow'r,
I may this Light enjoy;
And in the Service of my God
my lengthen'd Days employ.

PSALM LVII.

1 THY Mercy, Lord, to me extend:
On thy Protection I depend;
And to thy Wing for Shelter haste,
Till this outrageous Storm is past.
2 To thy Tribunal, Lord, I fly,
Thou sov'reign Judge, and God most high,
Who Wonders hast for me begun,
And wilt not leave thy Work undone.
3 From Heav'n protect me by thine Arm,
And shame all those who seek my Harm:
To my Relief thy Mercy send,
And Truth, on which my Hopes depend.
4 For I with savage Men converse,
Like hungry Lions wild and fierce;
With Men whose Teeth are Spears, their Words
Invenom'd Darts and two-edg'd Swords.
5 Be thou, O God, exalted high;
And, as thy Glory fills the Sky,
So let it be on Earth display'd,
Till thou art here, as there obey'd.
6 To take me they their Net prepar'd,
And had almost my Soul ensnar'd;
But fell themselves, by just Decree,
Into the Pit they made for me.
7 O God, my Heart is fix'd, 'tis bent,
It's thankful Tribute to present;
And, with my Heart, my Voice I'll raise,
To thee, my God, in Songs of Praise.
8 Awake my Glory, Harp and Lute,
No longer let your Strings be mute:

And

And I, my tuneful Part to take,
Will with the early Dawn awake.
9 Thy Praises, Lord, I will resound
To all the list'ning Nations round:
10 Thy Mercy highest Heav'n transcends;
Thy Truth beyond the Clouds extends.
11 Be thou, O God, exalted high;
And, as thy Glory fills the Sky,
So let it be on Earth display'd,
Till thou art here, as there obey'd.

PSALM LVIII.

1 SPEAK, O ye Judges of the Earth,
if just your Sentence be;
Or must not Innocence appeal
to Heav'n from your Decree?
2 Your wicked Hearts and Judgments are
alike by Malice sway'd;
Your griping Hands, by weighty Bribes,
to Violence betray'd.
3 To Virtue Strangers from the Womb,
their Infant-Steps went wrong:
They prattled Slander, and in Lies
employ'd their lisping Tongue.
4 No Serpent of parch'd Afric's Breed
does ranker Poison bear:
The drowsy Adder will as soon
unlock his sullen Ear.
5 Unmov'd by good Advice, and deaf
as Adders they remain;
From whom the skilful Charmer's Voice
can no Attention gain.
6 Defeat, O God their threat'ning Rage,
and timely break their Pow'r:
Disarm these growling Lions' Jaws,
ere practis'd to devour.
7 Let now their Insolence, at Height,
like ebbing Tides be spent:
Their shiver'd Darts deceive their Aim,
when they their Bow have bent.
8 Like Snails let them dissolve to Slime;
like hasty Births, become
Unworthy to behold the Sun,
and dead within the Womb.
9 Ere Thorns can make the Flesh-Pots boil,
tempestuous Wrath shall come

From God, and snatch them hence alive
to their eternal Doom.
10 The Righteous shall rejoice to see
their Crimes with Vengeance meet;
And Saints in Persecutor's Blood
shall dip their harmless Feet.
11 Transgressors then with Grief shall see
just Men Rewards obtain;
And own a God, whose Justice will
the guilty Earth arraign.

PSALM LIX.

1 DELIVER me, O Lord, my God,
from all my spiteful Foes;
In my Defence oppose thy Pow'r
to theirs who me oppose.
2 Preserve me from a wicked Race,
who make a Trade of Ill;
Protect me from remorseless Men,
who seek my Blood to spill.
3 They lie in Wait, and mighty Pow'rs
against my Life combine,
Implacable; yet, Lord, thou know'st
for no Offence of mine.
4 In Haste they run about, and watch
my guiltless Life to take:
Look down, O Lord, on my Distress,
and to my Help awake.
5 Thou, Lord of Hosts, and Israel's God,
their heathen Rage suppress;
Relentless Vengeance take on those
who stubbornly transgress.
6 At Ev'ning, to beset my House,
like growling Dogs they meet;
While others through the City range,
and ransack ev'ry Street.
7 Their Throats invenom'd Slander breathe;
their Tongues are sharpen'd Swords:
"Who hears? (say they) or, hearing dares
"reprove our lawless Words?"
8 But from thy Throne, thou shalt, O Lord,
their baffled Plots deride,
And soon to Scorn and Shame expose
their boasted Heathen Pride.
9 On thee I wait; 'tis on thy Strength
for Succour I depend:

'Tis

'Tis thou, O God, art my Defence,
who only can defend.
10 Thy Mercy, Lord, which has so oft
from Danger set me free,
Shall crown my Wishes, and subdue
my haughty Foes to me.
11 Destroy them not, O Lord, at once;
restrain thy vengeful Blow:
Lest we, ingratefully, too soon
forget their Overthrow.
Disperse them through the Nations round,
by thy avenging Pow'r:
Do thou bring down their haughty Pride,
O Lord, our Shield and Tow'r.
12 Now, in the Height of all their Hopes,
their Arrogance chastise:
Whose Tongues have sinn'd without Restraint,
and Curses join'd with Lies.
13 Nor shalt thou, whilst their Rage endures,
thine Anger, Lord, suppress;
That distant Lands, by thy just Doom,
may Israel's God confess.
14 At Ev'ning let them still persist
like growling Dogs to meet;
Still wander all the City round,
and traverse ev'ry Street.
15 Then, as for Malice now they do,
for Hunger let them stray;
And yell their vain Complaints aloud,
defeated of their Prey.
16 Whilst early I thy Mercy sing,
thy wond'rous Pow'r confess;
For thou hast been my sure Defence,
my Refuge in Distress.
17 To thee with never-ceasing Praise,
O God, my Strength I'll sing:
Thou art my God, the Rock from whence
my Health and Safety spring.

PSALM LX.

1 O GOD, who hast our Troops dispers'd,
Forsaking those who left thee first;
As we thy just Displeasure mourn,
To us in Mercy, Lord, return.
2 Our Strength, that firm as Earth did stand,
Is rent by thy avenging Hand;

O! heal the Breaches thou haſt made;
We ſhake, we fall, without thy Aid!
3 Our Folly's ſad Effects we feel!
For, drunk with Diſcord's Cup, we reel;
4 But now, for them who thee rever'd,
Thou haſt thy Truth's bright Banner rear'd.
5 Let thy right Hand thy Saints protect:
Lord, hear the Pray'rs that we direct.
6 The holy God has ſpoke; and I,
O'erjoy'd, on his firm Word rely.
To thee in Portions I'll divide
Fair Sichem's Soil, Samaria's Pride:
To Sichem, Succoth next I'll join,
And meaſure out her Vale by Line.
7 Manaſſeh, Gilead, both ſubſcribe
To my Commands, with Ephraim's Tribe:
Ephraim by Arms ſupports my Cauſe,
And Judah by religious Laws.
8 Moab my Slave and Drudge ſhall be,
Nor Edom from my Yoke get free:
Proud Paleſtine's imperious State
Shall humbly on our Triumph wait.
9 But who ſhall quell theſe mighty Pow'rs,
And clear my Way to Edom's Tow'rs?
Or through her guarded Frontiers tread
The Path that doth to Conqueſt lead?
10 Ev'n thou, O God, who haſt diſpers'd
Our Troops (for we forſook thee firſt;)
Thoſe whom thou didſt in Wrath forſake,
Aton'd, thou wilt victorious make.
11 Do thou our fainting Cauſe ſuſtain;
For human Succours are but vain.
12 Freſh Strength and Courage God beſtows:
'Tis he treads down our proudeſt Foes.

PSALM LXI.

1 LORD, hear my Cry, regard my Pray'r,
which I, oppreſs'd with Grief,
2 From Earth's remoteſt Parts addreſs
to thee for kind Relief.
O, lodge me ſafe, beyond the Reach
of perſecuting Pow'r;
3 Thou, who ſo oft from ſpiteful Foes
haſt been my ſhelt'ring Tow'r.
4 So ſhall I in thy ſacred Courts
ſecure from Danger lie;

Beneath

Beneath the Covert of thy Wings,
all future Storms defy.
5 In Sigh my Vows are heard, once more
I o'er thy chosen reign:
6 O, bless with long and prosp'rous Life
the King thou did'st ordain.
7 Confirm his Throne, and make his Reign
accepted in thy Sight;
And let thy Truth and Mercy both
in his Defence unite.
8 So shall I ever sing thy Praise,
thy Name for ever bless;
Devote my prosp'rous Days to pay
the Vows of my Distress.

PSALM LXII.

1, 2 MY Soul for Help on God relies;
from him alone my Safety flows:
My Rock, my Health, that Strength supplies
to bear the Shock of all my Foes.
3 How long will ye contrive my Fall,
which will but hasten on your own?
You'll totter like a bending Wall,
or Fence of uncemented Stone.
4 To make my envy'd Honours less
they strive with Lies, their chief Delight;
For they, though with their Mouths they bless,
in private curse with inward Spite.
5, 6 But thou, my Soul, on God rely;
on him alone thy Trust repose:
My Rock and Health will Strength supply
to bear the Shock of all my Foes.
7 God does his saving Health dispense,
and flowing Blessings daily send:
He is my Fortress and Defence;
on him my Soul shall still depend.
8 In him, ye People, always trust;
before his Throne pour out your Hearts;
For God, the Merciful and Just,
his timely Aid to us imparts.
9 The Vulgar fickle are and frail;
the Great dissemble and betray;
And, laid in Truth's impartial Scale,
the lightest Things will both outweigh.
10 Then trust not in oppressive Ways;
by Spoil and Rapine grow not vain:

Nor let your Hearts, if Wealth increase,
be set too much upon your Gain.
11 For God has oft his Will expres'd,
and I this Truth have fully known;
To be of boundless Pow'r possess'd,
belongs, of Right, to God alone.
12 Though Mercy is his darling Grace,
in which he chiefly takes Delight;
Yet will he all the human Race
according to their Works requite.

PSALM LXIII.

1 O GOD, my gracious God, to thee
My Morning Pray'rs shall offer'd be;
for thee my thirsty Soul does pant:
My fainting Flesh implores thy Grace,
Within this dry and barren Place,
where I refreshing Waters want.
2 O, to my longing Eyes, once more
That View of glorious Pow'r restore,
which thy majestic House displays;
3 Because to me thy wond'rous Love
Than Life itself does dearer prove,
my Lips shall always speak thy Praise.
4 My Life, while I that Life enjoy,
In blessing God I will employ;
with lifted Hands adore his Name:
5 My Soul's Content shall be as great
As theirs who choicest Dainties eat,
while I with Joy his Praise proclaim.
6 When down I lie, sweet Sleep to find,
Thou, Lord, art present to my Mind;
and when I wake in Dead of Night:
7 Because thou still doth Succour bring,
Beneath the Shadow of thy Wing
I rest with Safety and Delight.
8 My Soul, when Foes would me devour,
Cleaves fast to thee, whose matchless Pow'r
in her Support is daily shown:
9 But those the righteous Lord shall slay,
That my Destruction wish; and they
that seek my Life, shall lose their own.
10 They by untimely Ends shall die,
Their Flesh a Prey to Foxes lie;
but God shall fill the King with Joy:
11 Who thee confess shall still rejoice;

Whilst

Whilſt the falſe Tongue, and lying Voice,
thou, Lord, ſhalt ſilence and deſtroy.

PSALM LXIV.

1 LORD, hear the Voice of my Complaint;
to my Requeſt give Ear;
Preſerve my Life from cruel Foes,
and free my Soul from Fear.
2 O, hide me with thy tend'reſt Care,
in ſome ſecure Retreat,
From Sinners that againſt me riſe;
and all their Plots defeat.
3 See how, intent to work my Harm,
they whet their Tongues like Swords;
And bend their Bows to ſhoot like Darts,
ſharp Lies, and bitter Words.
4 Lurking in private at the Juſt,
they take their ſecret Aim;
And ſuddenly at them they ſhoot,
quite void of Fear and Shame.
5 To carry on their ill Deſigns
they mutually agree;
They ſpeak of laying private Snares,
and think that none ſhall ſee.
6 With utmoſt Diligence and Care
their wicked Plots they lay:
The deep Deſigns of all their Hearts
are only to betray.
7 But God, to Anger juſtly mov'd,
his dreadful Bow ſhall bend,
And on his flying Arrows Point
ſhall ſwift Deſtruction ſend.
8 Thoſe Slanders, which their Mouths did vent,
upon themſelves ſhall fall:
Their Crimes, diſclos'd, ſhall make them be
deſpis'd and ſhunn'd by all.
9 The World ſhall then God's Power confeſs,
and Nations trembling ſtand,
Convinc'd that 'tis the mighty Work
of his avenging Hand:
10 Whilſt righteous Men, whom God ſecures,
in him ſhall gladly truſt;
And all the liſt'ning Earth ſhall hear
loud Triumphs of the Juſt.

PSALM LXV.

1 FOR thee, O God, our constant Praise
in Sion waits, thy chosen Seat:
Our promis'd Altars there we'll raise,
and all our zealous Vows complete.
2 O thou, who to my humble Pray'r
didst always bend thy list'ning Ear,
To thee shall all Mankind repair,
and at thy gracious Throne appear.
3 Our Sins (though numberless) in vain
to stop thy flowing Mercy try;
Whilst thou o'erlook'st the guilty Stain,
and washest out the Crimson Dye.
4 Blest is the Man, who near thee plac'd,
within thy sacred Dwelling lives!
Whilst we at humbler Distance taste
the vast Delights thy Temple gives.
5 By wondrous Acts, O God most just,
have we thy gracious Answer found:
In thee remotest Nations trust,
and those whom stormy Waves surround,
6, 7 God, by his Strength, sets fast the Hills,
and does his matchless Pow'r engage:
With which the Sea's loud Waves he stills,
and angry Crowd's tumultuous Rage.

PART II.

8 Thou, Lord, dost barb'rous Lands dismay,
when they thy dreadful Tokens view:
With Joy they see the Night and Day,
each other's Track by Turns pursue.
9 From out thy unexhausted Store
thy Rain relieves the thirsty Ground;
Makes Lands, that barren were before,
with Corn and useful Fruits abound.
10 On rising Ridges down it pours,
and ev'ry furrow'd Valley fills:
Thou mak'st them soft with gentle Show'rs,
in which a blest Increase distils.
11 Thy Goodness does the circling Year
with fresh Returns of Plenty crown;
And when thy glorious Paths appear,
thy fruitful Clouds drop Fatness down.
12 They drop on barren Forests, chang'd
by them to Pastures fresh and green:

The

The Hills about in Order rang'd,
in beauteous Robes of Joy are seen.
3 Large Flocks with fleecy Wool adorn
the chearful Downs; the Valleys bring
A plenteous Crop of full-ear'd Corn,
and seem for Joy to shout and sing.

PSALM LXVI.

1, 2 LET all the Lands, with Shouts of Joy,
to God their Voices raise;
Sing Psalms, in Honour of his Name,
and spread his glorious Praise.
3 And let them say, How dreadful, Lord,
in all thy Works art thou!
To thy great Pow'r thy stubborn Foes
shall all be forc'd to bow.
4 Through all the Earth the Nations round
shall thee their God confess;
And, with glad Hymns, their awful Dread
of thy great Name express.
5 O! come, behold the Works of God;
and then with me you'll own,
That he to all the Sons of Men
has wond'rous Judgments shown.
6 He made the Sea become dry Land,
through which our Fathers walk'd;
Whilst to each other of his Might
with Joy his People talk'd.
7 He, by his Pow'r, for ever rules;
his Eyes the World survey:
Let no presumptuous Man rebel
against his sov'reign Sway.

PART II.

8, 9 O, all ye Nations, bless our God,
and loudly speak his Praise;
Who keeps our Souls alive, and still
confirms our stedfast Ways.
10 For thou hast try'd us, Lord, as Fire
does try the precious Ore:
11 Thou brought'st us into Straits, where we
oppressing Burdens bore.
12 Insulting Foes did us, their Slaves,
through Fire and Water chase;
But yet, at last, thou brought'st us forth
into a wealthy Place.

13 Burnt Off'rings to thy Houſe I'll bring
and there my Vows will pay;
14 Which I with ſolemn Zeal did make
in Trouble's diſmal Day.
15 Then ſhall the richeſt Incenſe ſmoke,
the fatteſt Rams ſhall fall,
The choiceſt Goats from out the Fold,
and Bullocks from the Stall.
16 O, come, all ye that fear the Lord;
attend with heedful Care,
Whilſt I what God for me has done
with grateful Joy declare.
17, 18 As I before his Aid implor'd,
ſo now I praiſe his Name;
Who, if my Heart had harbour'd Sin,
would all my Pray'rs diſclaim.
19 But God to me, whene'er I cry'd,
his gracious Ear did bend,
And to the Voice of my Requeſt,
with conſtant Love attend.
20 Then bleſs'd for ever be my God,
who never, when I pray,
Withholds his Mercy from my Soul,
nor turns his Face away.

PSALM LXVII.

1 TO bleſs thy choſen Race,
in Mercy, Lord, incline;
And cauſe the Brightneſs of thy Face
on all thy Saints to ſhine:
2 That ſo thy wond'rous Way
may through the World be known;
Whilſt diſtant Lands their Tribute pay,
and thy Salvation own.
3 Let diff'ring Nations join
to celebrate thy Fame;
Let all the World, O Lord, combine
to praiſe thy glorious Name.
4 O let them ſhout and ſing
with Joy and pious Mirth:
For thou the righteous Judge and King,
ſhall govern all the Earth.
5 Let diff'ring Nations join
to celebrate thy Fame;
Let all the World, O Lord, combine
to praiſe thy glorious Name.

6 Then

6 Then ſhall the teeming Ground
a large Increaſe diſcloſe;
And we with Plenty ſhall be crown'd,
which God, our God, beſtows.
7 Then God upon our Land
ſhall conſtant Bleſſings ſhow'r;
And all the World in Awe ſhall ſtand
of his reſiſtleſs Pow'r.

PSALM LXVIII.

1 LET God, the God of Battle, riſe,
and ſcatter his preſumptuous Foes;
Let ſhameful Rout their Hoſt ſurprize,
who ſpitefully his Pow'r oppoſe.
2 As Smoke in Tempeſt's Rage is loſt,
or Wax into the Furnace caſt;
So let their ſacrilegious Hoſt
before his wrathful Preſence waſte.
3 But let the Servants of his Will
his Favour's gentle Beams enjoy;
Their upright Hearts let Gladneſs fill,
and chearful Songs their Tongues employ.
4 To him your Voice in Anthems raiſe;
Jehovah's awful Name he bears:
In him rejoice, extol his Praiſe,
who rides upon high-rolling Spheres.
5 Him, from his Empire of the Skies,
to this low World Compaſſion draws,
The Orphan's Claim to patronize,
and judge the injur'd Widow's Cauſe.
6 'Tis God, who from a foreign Soil
reſtores poor Exiles to their Home;
Makes Captives free; and fruitleſs Toil
their proud Oppreſſors' righteous Doom.
7 'Twas ſo of old, when thou didſt lead,
in Perſon, Lord, our Armies forth;
Strange Terrors through the Deſart ſpread,
Convulſions ſhook th' aſtoniſh'd Earth.
8 The breaking Clouds did Rain diſtil,
and Heav'n's high Arches ſhook with Fear;
How then ſhould Sinai's humble Hill,
of Iſrael's God the Preſence bear?
9 Thy Hand, at famiſh'd Earth's Complaint,
reliev'd her from celeſtial Stores;
And when thy Heritage was faint,
aſſuag'd the Drought with plenteous Show'rs.

10 Where Savages had rang'd before,
at Eaſe thou mad'ſt our Tribes reſide;
And, in the Deſart, for the Poor
thy gen'rous Bounty did provide.

PART II.

11 Thou gav'ſt the Word; we ſally'd forth,
and in that pow'rful Word o'ercame;
While Virgin-Troops, with Songs of Mirth,
in State our Conqueſt did proclaim.
12 Vaſt Armies, by ſuch Gen'rals led,
as yet had ne'er receiv'd a Foil,
Forſook their Camp with ſudden Dread,
and to our Women left the Spoil.
13 Though Egypt's Drudges you have been,
your Army's Wings ſhall ſhine as bright
As Doves in golden Sunſhine ſeen,
or ſilver'd o'er with paler Light.
14 'Twas ſo, when God's almighty Hand
o'er ſcatter'd Kings the Conqueſt won;
Our Troops, drawn up on Jordan's Strand,
high Salmon's glitt'ring Snow outſhone.
15 From thence to Jordan's farther Coaſt,
and Baſhan's Hill we did advance:
No more her Height ſhall Baſhan boaſt,
but that ſhe's God's Inheritance.
16 But wherefore (though the Honour's great)
ſhould this, O Mountain, ſwell your Pride?
For Sion is his choſen Seat,
where he for ever will reſide.
17 His Chariots numberleſs; his Pow'rs
are heav'nly Hoſts that wait his Will;
His Preſence now fills Sion's Tow'rs,
as once it honour'd Sinai's Hill.
18 Aſcending high, in Triumph thou
Captivity haſt captive led;
And on thy People didſt beſtow
the Spoil of Armies once their Dread.
Ev'n Rebels ſhall partake thy Grace,
and humble Proſelytes repair
To worſhip at thy Dwelling-Place,
and all the World pay Homage there.
19 For Benefits each Day beſtow'd,
be daily his great Name ador'd;
20 Who is our Saviour and our God,
of Life and Death the ſov'reign Lord.

21 But

21 But Juſtice for his harden'd Foes
proportion'd Vengeance hath decreed,
To wound the hoary Head of thoſe
who in preſumptuous Crimes proceed.
22 The Lord hath thus in Thunder ſpoke:
'As I ſubdu'd proud Baſhan's King,
"Once more I'll break my People's Yoke,
"and from the Deep my Servants bring.
23 "Their Feet ſhall with a crimſon Flood
"of ſlaughter'd Foes be cover'd o'er;
"Nor Earth receive ſuch impious Blood,
"but leave for Dogs th' unhallow'd Gore."

PART III.

24 When marching to thy bleſt Abode,
the wond'ring Multitude ſurvey'd
The pompous State of thee, our God,
in Robes of Majeſty array'd:
25 Sweet-ſinging Levites led the Van;
loud Inſtruments brought up the Rear;
Between both Troops a Virgin-Train
with Voice and Timbrel charm'd the Ear.
26 This was the Burden of their Song:
"In full Aſſemblies bleſs the Lord;
"All, who to Iſrael's Tribes belong,
"the God of Iſrael's Praiſe record."
27 Nor little Benjamin alone,
from neighb'ring Bounds did there attend,
Nor only Judah's nearer Throne,
her Counſellors did ſend:
But Zebulon's remoter Seat,
and Napthali's more diſtant Coaſt,
(The grand Proceſſion to complete)
ſent up their Tribes, a princely Hoſt.
28 Thus God to Strength and Union brought
our Tribes, at Strife till that bleſt Hour:
This Work which thou, O God, haſt wrought,
confirm with freſh Recruits of Pow'r.
29 To viſit Salem, Lord, deſcend,
and Sion, thy terreſtrial Throne;
Where Kings with Preſents ſhall attend,
and thee with offer'd Crowns atone.
30 Break down the Spearmens Ranks, who threat
like pamper'd Herds of ſavage Might;
Their ſilver'd armour'd Chiefs defeat,
who in deſtructive War delight.

31 Egypt shall then to God stretch forth
her Hands, and Afric Homage bring;
32 The scatter'd Kingdoms of the Earth
their common Sovereign's Praises sing.
33 Who mounted on the loftiest Sphere
of ancient Heav'n, sublimely rides;
From whence his dreadful Voice we hear
like that of warring Winds and Tides.
34 Ascribe the Pow'r to God most high:
of humble Israel he takes Care;
Whose Strength from out the dusky Sky,
darts shining Terrors through the Air.
35 How dreadful are the sacred Courts,
where God has fix'd his earthly Throne!
His Strength his feeble Saints supports,
to give God Praise, and him alone.

PSALM LXIX.

1 SAVE me, O God, from Waves that roll,
And press to overwhelm my Soul.
2 With painful Steps in Mire I tread,
And Deluges o'erflow my Head.
3 With restless Cries my Spirits faint,
My Voice is hoarse with long Complaint;
My Sight decays with tedious Pain,
Whilst for my God I wait in vain.
4 My Hairs, though num'rous, are but few
Compar'd with Foes that me pursue
With groundless Hate, grown now of Might,
To execute their lawless Spite:
They force me, guiltless, to resign,
As Rapine, what by Right was mine.
5 Thou, Lord, my Innocence doth see,
Nor are my Sins conceal'd from thee.
6 Lord God of Hosts, take timely Care,
Lest, for my Sake, thy Saints despair:
7 Since I have suffer'd for thy Name
Reproach, and hid my Face in Shame.
8 A Stranger to my Country grown,
Nor to my nearest Kindred known;
A Foreigner, expos'd to Scorn
By Brethren of my Mother born.
9 For Zeal to thy lov'd House and Name
Consumes me like devouring Flame;
Concern'd at their Affronts to thee,
More than at Slanders cast on me.

10 My

10 My very Tears and Abſtinence
They conſtrue in a ſpiteful Senſe.
11 When cloath'd with Sackcloth for their Sake,
They me their common Proverb make.
12 Their Judges at my Wrongs do jeſt,
Thoſe Wrongs they ought to have redreſs'd!
How ſhould I then expect to be
From Libels of lewd Drunkards free?

13 But, Lord, to thee I will repair
For Help, with humble, timely Pray'r.
Relieve me from thy Mercy's Store:
Diſplay thy Truth's preſerving Pow'r.
14 From threat'ning Dangers me relieve,
And from the Mire my Feet retrieve;
From ſpiteful Foes in Safety keep,
And ſnatch me from the raging Deep.

15 Controul the Deluge, ere it ſpread,
And roll it's Waves above my Head;
Nor deep Deſtruction's open Pit
To cloſe her Jaws on me permit.
16 Lord, hear the humble Pray'r I make,
For thy tranſcending Goodneſs' Sake;
Relieve thy Supplicant once more
From thy abounding Mercy's Store.

17 Nor from thy Servant hide thy Face:
Make Haſte, for deſp'rate is my Caſe:
18 Thy timely Succour interpoſe,
And ſhield me from remorſeleſs Foes.
19 Thou know'ſt what Infamy and Scorn
I from my Enemies have borne;
Nor can their cloſe diſſembled Spite,
Or darkeſt Plots, eſcape my Sight.

20 Reproach and Grief have broke my Heart:
I look'd for ſome to take my Part,
To pity or relieve my Pain;
But look'd, alas! for both in vain.
21 With Hunger pin'd for Food I call:
Inſtead of Food they give me Gall;
And when with Thirſt my Spirits ſink,
They give me Vinegar to drink.

22 Their Tables, therefore, to their Health
Shall prove a Snare, a Trap their Wealth:
23 Perpetual Darkneſs ſeize their Eyes,
And ſudden Blaſts their Hopes ſurpriſe.

24 On them thou shalt thy Fury pour,
Till thy fierce Wrath their Race devour;
25 And make their House a dismal Cell,
Where none will e'er vouchsafe to dwell.
26 For new Afflictions they procur'd,
For him who had thy Stripes endur'd;
And made the Wounds thy Scourge had torn,
To bleed afresh, with sharper Scorn.
27 Sin shall to Sin their Steps betray,
Till they to Truth have lost the Way.
28 From Life thou shalt exclude their Soul,
Nor with the Just their Names inroll.
29 But me, howe'er distress'd and poor,
Thy strong Salvation shall restore:
30 Thy Pow'r with Songs I'll then proclaim,
And celebrate with Thanks thy Name.
31 Our God shall this more highly prize
Than Herds or Flocks in Sacrifice:
32 Which humble Saints with Joy shall see,
And hope for like Redress with me.
33 For God regards the Poor's Complaint;
Sets Pris'ners free from close Restraint.
34 Let Heav'n, Earth, Sea, their Voices raise,
And all the World resound his Praise.
35 For God will Sion's Walls erect;
Fair Judah's Cities he'll protect;
Till all her scatter'd Sons repair
To undisturb'd Possession there.
36 This Blessing they shall at their Death,
To their religious Heirs bequeath;
And they to endless Ages more,
Of such as his blest Name adore.

PSALM LXX.

1 O Lord, to my Relief draw near,
for never was more pressing Need:
For my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
2 Confusion on their Heads return,
who to destroy my Soul combine;
Let them, defeated, blush and mourn,
ensnar'd in their own vile Design.
3 Their Doom let Desolation be;
with Shame their Malice be repaid,
Who mock'd my Confidence in thee,
and Sport of my Afflictions made.

4 While

4 While those who humbly seek thy Face,
to joyful Triumphs shall be rais'd;
And all who prize thy saving Grace,
with me shall sing, the Lord be prais'd.
5 Thus, wretched though I am, and poor,
the mighty Lord of me takes Care:
Thou, God, who only canst restore,
to my Relief with Speed repair.

PSALM LXXI.

1, 2 IN thee I put my stedfast Trust;
defend me, Lord, from Shame;
Incline thine Ear, and save my Soul,
for righteous is thy Name.
3 Be thou my strong Abiding-Place,
to which I may resort:
'Tis thy Decree that keeps me safe;
thou art my Rock and Fort.
4, 5 From cruel and ungodly Men,
protect and set me free;
For, from my earliest Youth till now,
my Hope has been in thee.
6 Thy constant Care did safely guard
my tender Infant-days;
Thou took'st me from my Mother's Womb,
to sing thy constant Praise.
7, 8 While some on me with Wonder gaze,
thy Hand supports me still:
Thy Honour therefore, and thy Praise,
my Mouth shall always fill.
9 Reject not then thy Servant, Lord,
when I with Age decay;
Forsake me not, when worn with Years,
my Vigour fades away.
10 My Foes against my Fame and me
with crafty Malice speak;
Against my Soul they lay their Snares,
and mutual Counsel take.
11 "His God, say they, forsakes him now,
"on whom he did rely:
"Pursue and take him, whilst no Hope
"of timely Aid is nigh."
12 But thou, my God, withdraw not far,
for speedy Help I call;
13 To Shame and Ruin bring my Foes,
that seek to work my Fall.

14 But

14 But as for me, my ſtedfaſt Hope
ſhall on thy Pow'r depend;
And I in grateful Songs of Praiſe
my Time to come will ſpend.

PART II.

15 Thy righteous Acts, and ſaving Health,
my Mouth ſhall ſtill declare;
Unable yet to count them all,
though ſumm'd with utmoſt Care.
16 While God vouchſafes me his Support,
I'll in his Strength go on;
All other Righteouſneſs diſclaim,
and mention his alone.
17 Thou, Lord, haſt taught me from my Youth
to praiſe thy glorious Name:
And, ever ſince, thy wond'rous Works
have been my conſtant Theme.
18 Then now forſake me not, when I
am grey and feeble grown;
Till I to theſe and future Times
thy Strength and Pow'r have ſhown.
19 How high thy Juſtice ſoars, O God!
how great and wond'rous are
The mighty Works which thou haſt done
who may with thee compare?
20 Me, whom thy Hand has ſorely preſs'd,
thy Grace ſhall yet relieve;
And from the loweſt Depth of Woe,
with tender Care retrieve.
21 Through thee, my Time to come ſhall be
with Pow'r and Greatneſs crown'd;
And me, who diſmal Years have paſs'd,
thy Comforts ſhall ſurround.
22 Then I, with Pſaltery and Harp,
thy Truth, O Lord, will praiſe;
To thee, the God of Jacob's Race,
my Voice in Anthems raiſe.
23 Then Joy ſhall fill my Mouth, and Songs
employ my chearful Voice;
My grateful Soul by thee redeem'd,
ſhall in thy Strength rejoice.
24 My Tongue thy juſt and righteous Acts
ſhall all the Day proclaim;
Becauſe thou didſt confound my Foes,
and brought'ſt them all to Shame.

PSALM

PSALM LXXII.

1 LORD, let thy juſt Decrees the King
in all his Ways direct;
And let his Son, throughout his Reign,
thy righteous Laws reſpect.
2 So ſhall he ſtill thy People judge
with pure and upright Mind,
Whilſt all the helpleſs Poor ſhall him
their juſt Protector find.
3 Then Hills and Mountains ſhall bring forth
the happy Fruits of Peace;
Which all the Land ſhall own to be
the Work of Righteouſneſs:
4 Whilſt he the poor and needy Race
ſhall rule with gentle Sway,
And from their humble Necks ſhall take
oppreſſive Yokes away.
5 In ev'ry Heart thy awful Fear
ſhall then be rooted faſt,
As long as Sun and Moon endure,
or Time itſelf ſhall laſt.
6 He ſhall deſcend like Rain, that chears
the Meadow's ſecond Birth;
Or like warm Show'rs, whoſe gentle Drops
refreſh the thirſty Earth.
7 In his bleſt Days the Juſt and Good
ſhall be with Favour crown'd;
The happy Land ſhall ev'ry-where
with endleſs Peace abound.
8 His uncontrol'd Dominion ſhall
from Sea to Sea extend;
Begin at proud Euphrates' Streams,
at Nature's Limits end.
9 To him the ſavage Nations round
ſhall bow their ſervile Heads;
His vanquiſh'd Foes ſhall lick the Duſt,
where he his Conqueſts ſpreads.
10 The King of Tarſhiſh, and the Iſles,
ſhall coſtly Preſents bring;
From ſpicy Sheba Gifts ſhall come,
and wealthy Saba's King.
11 To him ſhall ev'ry King on Earth
his humble Homage pay,
And diff'ring Nations gladly join
to own his righteous Sway.

12 For he shall set the Needy free,
when they for Succour cry;
Shall save the Helpless and the Poor,
and all their Wants supply.

PART II.

13 His Providence for needy Souls
shall due Supplies prepare;
And over their defenceless Lives
shall watch with tender Care.
14 He shall preserve and keep their Souls
from Fraud and Rapine free;
And, in his Sight, their guiltless Blood
of mighty Price shall be.
15 Therefore shall God his Life and Reign
to many Years extend;
While Eastern Princes Tribute pay,
and golden Presents send.
For him shall constant Pray'rs be made,
through all his prosp'rous Days:
His just Dominion shall afford
a lasting Theme of Praise.
16 Of useful Grain, through all the Land,
great Plenty shall appear:
A Handful sown on Mountain-Tops
a mighty Crop shall bear:
It's Fruit, like Cedars shook by Winds,
a rattling Noise shall yield;
The City too shall thrive and vie
for Plenty with the Field.
17 The Mem'ry of his glorious Name
through endless Years shall run:
His spotless Fame shall shine as bright
and lasting as the Sun.
In him the Nations of the World
shall be completely bless'd,
And his unbounded Happiness
by ev'ry Tongue confess'd.
18 Then bless'd be God, the mighty Lord,
the God whom Israel fears;
Who only wond'rous in his Works,
beyond Compare, appears.
19 Let Earth be with his Glory fill'd;
for ever bless his Name;
Whilst to his Praise the list'ning World
their glad Assent proclaim.

PSALM

PSALM LXXIII.

1 AT length, by certain Proofs 'tis plain,
that God will to his Saints be kind,
That all, whose Hearts are pure and clean;
shall his protecting Favour find.

2, 3 Till this sustaining Truth I knew,
my staggʼring Feet had almost failʼd:
I grievʼd the Sinnersʼ Wealth to view,
and envyʼd when the Fools prevailʼd.

4, 5 They to the Grave in Peace descend,
and, whilst they live, are hale and strong;
No Plagues or Troubles them offend,
which oftʼ to other Men belong.

6, 7 With Pride, as with a Chain, theyʼre held,
and Rapine seems their Robe of State;
Their Eyes stand out with Fatness swellʼd;
they grow, beyond their Wishes, great.

8, 9 With Hearts corrupt, and lofty Talk,
oppressive Methods they defend;
Their Tongue through all the Earth does walk,
their Blasphemies to Heavʼn ascend.

10 And yet admiring Crouds are found,
who servile Visits duly make;
Because with Plenty they abound,
of which their flattʼring Slaves partake.

11 Their fond Opinions these pursue,
till they with them profanely cry,
"How should the Lord our Actions view,
"Can he perceive who dwells so high?"

12 Behold the Wicked! these are they
who openly their Sins profess:
And yet their Wealthʼs increasʼd each Day,
and all their Actions meet Success.

13, 14 "Then have I cleansʼd my Heart, said I,
"and washʼd my Hands from Guilt in vain,
"If all the Day oppressʼd I lie,
"and evʼry Morning suffer Pain."

15 Thus did I once to speak intend:
But, if such Things I rashly say,
Thy Children, Lord, I must offend;
and basely should their Cause betray.

PART II.

16, 17 To fathom this my Thoughts I bent,
but found the Case too hard for me;

Till to the House of God I went:
Then I their End did plainly see.
18 How high soe'er advanc'd, they all
on slipp'ry Places loosely stand;
Thence into Ruin headlong fall,
cast down by thy avenging Hand.
19, 20 How dreadful and how quick their Fate!
despis'd by thee, when they're destroy'd;
As waking Men with Scorn to treat
the Fancies that their Dreams employ'd.
21, 22 Thus was my Heart with Grief oppress't,
my Reins were rack'd with restless Pains;
So stupid was I, like a Beast
who no reflecting Thought retains.
23, 24 Yet still thy Presence me supply'd,
and thy Right Hand Assistance gave;
Thou first shall with thy Counsel guide,
and then to Glory me receive.
25 Whom then in Heav'n but thee alone,
have I, whose Favour I require?
Throughout the spacious Earth there's none
that I besides thee can desire.
26 My trembling Flesh, and aching Heart,
may often fail to succour me;
But God shall inward Strength impart,
and my eternal Portion be.
27 For they that far from thee remove,
shall into sudden Ruin fall:
If after other Gods they rove,
thy Vengeance shall destroy them all.
28 But as for me, 'tis good and just
that I should still to God repair:
In him I always put my Trust,
and will his wond'rous Works declare.

PSALM LXXIV.

1 WHY hast thou cast us off, O God?
wilt thou no more return?
O, why against thy chosen Flock,
does thy fierce Anger burn?
2 Think on thy ancient Purchase, Lord,
the Land that is thy own,
By thee redeem'd; and Sion's Mount,
where once thy Glory shone.
3 O, come and view our ruin'd State!
how long our Troubles last!

See

See how the Foe, with wicked Rage,
has laid thy Temple waſte!
4 Thy Foes blaſpheme thy Name: Where late
thy zealous Servants pray'd,
The Heathen there with haughty Pomp,
their Banners have diſplay'd.
5, 6 Thoſe curious Carvings, which did once
advance the Artiſt's Fame,
With Ax and Hammer they deſtroy,
like Works of vulgar Frame.
7 Thy holy Temple they have burn'd;
and what eſcap'd the Flame,
Has been profan'd, and quite defac'd,
though ſacred to thy Name.
8 Thy Worſhip wholly to deſtroy
maliciouſly they aim'd;
And all the ſacred Places burn'd,
where we thy Praiſe proclaim'd.
9 Yet of thy Preſence thou vouchſaf'ſt
no tender Signs to ſend:
We have no Prophet now, that knows
when this ſad State ſhall end.

PART II.

10 But, Lord, how long wilt thou permit
th' inſulting Foe to boaſt?
Shall all the Honour of thy Name
for evermore be loſt?
11 Why hold'ſt thou back thy ſtrong right Hand,
and on thy patient Breaſt,
When Vengeance calls to ſtretch it forth,
ſo calmly lett'ſt it reſt.
12 Thou heretofore, with kingly Pow'r,
in our Defence has fought;
For us, throughout the wond'ring World,
haſt great Salvation wrought.
13 'Twas thou, O God, that didſt the Sea
by thy own Strength divide:
Thou break'ſt the wat'ry Monſter's Head;
the Waves o'erwhelm'd their Pride.
14 The greateſt, fierceſt of them all,
that ſeem'd the Deep to ſway,
Was by thy Pow'r deſtroy'd, and made
to ſavage Beaſts a Prey.
15 Thou cleav'ſt the ſolid Rock, and mad'ſt
the Waters largely flow;

Again, thou mad'ſt through parted Streams
thy wand'ring People go.
16 Thine is the chearful Day, and thine
the black Return of Night;
Thou haſt prepar'd the glorious Sun,
and ev'ry feebler Light.
17 By thee the Borders of the Earth
in perfect Order ſtand:
The Summer's Warmth and Winter's Cold
attend on thy Command.

PART III.

18 Remember, Lord, how ſcornful Foes
have daily urg'd our Shame;
And how the fooliſh People have
blaſphem'd thy holy Name.
19 O, free thy mourning Turtle-Dove,
by ſinful Crouds beſet:
Nor the Aſſembly of thy Poor
for evermore forget.
20 Thy ancient Cov'nant, Lord, regard,
and make thy Promiſe good;
For now each Corner of the Land
is fill'd with Men of Blood.
21 O, let not the Oppreſs'd return
with Sorrow cloath'd and Shame:
But let the Helpleſs and the Poor
for ever praiſe thy Name.
22 Ariſe, O God, in our Behalf;
thy Cauſe and ours maintain;
Remember how inſulting Fools
each Day thy Name profane.
23 Make thou the Boaſtings of thy Foes
for evermore to ceaſe;
Whoſe Inſolence, if unchaſtis'd,
will more and more increaſe.

PSALM LXXV.

1 TO thee, O God, we render Praiſe,
to thee with Thanks repair;
For that thy Name to us is nigh,
thy wond'rous Works declare.
2 In Iſrael when my Throne is fix'd,
with me ſhall Juſtice reign,
3 The Land with Diſcord ſhakes; but I
the ſinking Frame ſuſtain.

4 Deluded

Deluded Wretches I advis'd,
their Errors to redreſs;
And warn'd bold Sinners, that they ſhould
their ſwelling Pride ſuppreſs.
Bear not yourſelves ſo high, as if
no Pow'r could yours reſtrain:
Submit your ſtubborn Necks, and learn
to ſpeak with leſs Diſdain.
For that Promotion, which to gain
your vain Ambition ſtrives,
From neither Eaſt nor Weſt, nor yet
from Southern Climes arrives.
For God the great Diſpoſer is,
and ſov'reign Judge alone;
Who caſts the Proud to Earth, and lifts
the Humble to a Throne.
His Hand holds forth a dreadful Cup;
with purple Wine 'tis crown'd:
The dreadful Mixture, which his Wrath
deals out to Nations round.
Of this his Saints ſometimes may taſte;
but wicked Men ſhall ſqueeze
The bitter Dregs, and be condemn'd
to drink the very Lees.
His Prophet, I to all the World
this Meſſage will relate;
The Juſtice then of Jacob's God
my Song ſhall celebrate.
The Wicked's Pride I will reduce,
their Cruelty diſarm;
Exalt the Juſt, and ſeat him high,
above the Reach of Harm.

PSALM LXXVI.

IN Judah the Almighty's known,
(Almighty there by Wonders ſhown)
his Name in Jacob does excel:
His Sanctuary in Salem ſtands:
The Majeſty that Heav'n commands
in Sion condeſcends to dwell.
He brake the Bow and Arrows there,
The Shield, the temper'd Sword and Spear;
there ſlain the mighty Army lay:
Whence Sion's Fame through Earth is ſpread,
Of greater Glory, greater Dread,
than Hills where Robbers lodge their Prey.

5 Their valiant Chiefs, who came for Spoil
Themſelves met there a ſhameful Foil:
ſecurely down to Sleep they lay:
But wak'd no more; their ſtouteſt Band
Ne'er lifted one reſiſting Hand
'gainſt him that did their Legions ſlay.
6 When Jacob's God began to frown,
Both Horſe and Charioteers o'erthrown,
together ſlept in endleſs Night.
7 When thou, whom Earth and Heav'n rev
Doſt once with wrathful Look appear.
What mortal Pow'r can ſtand thy Sight
8 Pronounc'd from Heav'n, Earth heard
[Doo
9 Grew huſh'd with Fear, when thou diſt cor
the Meek with Juſtice to reſtore.
10 The Wrath of Man ſhall yield thee Praiſe
It's laſt Attempts but ſerve to raiſe
the Triumphs of Almighty Pow'r.
11 Vow to the Lord, ye Nations; bring
Vow'd Preſents to th' Eternal King:
thus to his Name due Rev'rence pay,
12 Who proudeſt Potentates can quell;
To earthly Kings more terrible,
than to the trembling Subjects they.

PSALM LXXVII.

1 TO God I cry'd, who to my Help
did graciouſly repair:
2 In Trouble's diſmal Day I ſought
my God with humble Pray'r.
All Night my feſt'ring Wounds did run;
no Med'cine gave Relief:
My Soul no Comfort would admit;
my Soul indulg'd her Grief.
3 I thought on God, and Favours paſt;
but that increas'd my Pain;
I found my Spirit more oppreſs'd,
the more I did complain.
4 Through ev'ry Watch of tedious Night,
thou keep'ſt my Eyes awake;
My Grief is ſwell'd to that Exceſs,
I ſigh, but cannot ſpeak.
5 I call'd to Mind the Days of old,
with ſignal Mercy crown'd;

Thoſe

Those famous Years, of ancient Times,
for Miracles renown'd.
By Night I recollect my Songs,
on former Triumphs made;
Then search, consult, and ask my Heart,
Where's now thy wond'rous Aid?
Has God for ever cast us off?
withdrawn his Favour quite?
Are both his Mercy and his Truth
retir'd to endless Night?
Can his long-practis'd Love forget
it's wonted Aids to bring?
Has he in Wrath shut up and seal'd
his Mercy's healing Spring?
I said, my Weakness hints these Fears;
but I'll my Fears disband;
I'll yet remember the most High,
and Years of his right Hand.
I'll call to Mind his Works of old,
the Wonders of his Might;
On them my Heart shall meditate,
my Tongue shall them recite.
Safe lodg'd from human Search on high,
O God, thy Counsels are!
Who is so great a God as ours?
who can with him compare?
Long since a God of Wonders thee
thy rescu'd People found:
Long since hast thou thy chosen Seed
with strong Deliv'rance crown'd.
When thou, O God, the Waters saw,
the frighted Billows shrunk;
The troubled Depths themselves, for Fear,
beneath their Channels sunk.
The Clouds pour'd down, while rending Skies
did with their Noise conspire:
Thy Arrows all abroad were sent,
wing'd with avenging Fire.
Heav'n with thy Thunder's Voice was torn,
whilst all the lower World
With Light'nings blaz'd; Earth shook, and
from her Foundations hurl'd. (seem'd
Through rolling Streams thou find'st thy Way,
thy Paths in Waters lie;

Thy wond'rous Paſſage, where no Sight
thy Footſteps can deſcry.
20 Thou led'ſt thy People like a Flock,
ſafe through the deſart Land,
By Moſes their meek ſkilful Guide,
And Aaron's ſacred Hand.

PSALM LXXVIII.

1 HEAR, O my People, to my Law
devout Attention lend;
Let the Inſtruction of my Mouth
deep in your Hearts deſcend.
2 My Tongue by Inſpiration taught,
ſhall Parables unfold,
Dark Oracles, but underſtood,
and own'd for Truths of old:
3 Which we from ſacred Regiſters
of ancient Times have known,
And our Forefathers' pious Care
to us has handed down.
4 We will not hide them from our Sons;
our Offspring ſhall be taught
The Praiſes of the Lord, whoſe Strength
has Works of Wonder wrought.
5 For Jacob he this Law ordain'd,
this League with Iſrael made;
With Charge, to be from Age to Age,
from Race to Race, convey'd.
6 That Generations yet to come
ſhould to their unborn Heirs
Religiouſly tranſmit the ſame,
and they again to theirs.
7 To teach them that in God alone
their Hope ſecurely ſtands;
That they ſhould ne'er his Works forget
but keep his juſt Commands.
8 Leſt, like their Fathers, they might prove
a ſtiff rebellious Race,
Falſe-hearted, fickle to their God,
unſtedfaſt to his Grace.
9 Such were revolting Ephraim's Sons,
who, though to Warfare bred,
And ſkilful Archers, arm'd with Bows,
from Field ignobly fled.
10, 11 They falſify'd their League with God,
his Orders diſobey'd,

Forgot

Forgot his Works and Miracles
before their Eyes display'd.
Nor Wonders, which their Fathers saw,
did they in Mind retain;
Prodigious Things in Egypt done,
and Zoan's fertile Plain.
He cut the Seas to let them pass,
restrain'd the pressing Flood;
While pil'd in Heaps on either Side,
the solid Waters stood.
A wond'rous Pillar led them on,
compos'd of Shade and Light:
A shelt'ring Cloud it prov'd by Day,
a leading Fire by Night,
When Drought oppress'd them, where no Stream
the Wilderness supply'd,
He cleft the Rock, whose flinty Breast
dissolv'd into a Tide.
Streams from the solid Rock he brought,
which down in Rivers fell,
That, trav'ling with their Camp, each Day
renew'd the Miracle.
Yet there they sinn'd against him more,
provoking the Most High,
In that same Desart, where he did
their fainting Souls supply.
They first incens'd him in their Hearts,
that did his Pow'r distrust,
And long'd for Meat, not urg'd by Want,
but to indulge their Lust.
Then utter'd their blaspheming Doubts
" Can God (say they) prepare
" A Table in the Wilderness,
" set out with various Fare?
" He smote the flinty Rock, 'tis true,
" and gushing Streams ensu'd;
" But can he Corn and Flesh provide
" for such a Multitude.
The Lord with Indignation heard:
From Heav'n avenging Flame
On Jacob fell, consuming Wrath
on thankless Israel came.
Because their unbelieving Hearts
in God would not confide,

Nor truſt his Care, who had from Heav'n
their Wants ſo oft ſupply'd.
23 Though he had made his Clouds diſcharge
Proviſions down in Show'rs;
And when Earth fail'd, reliev'd their Need
from his celeſtial Stores.
24 Though taſteful Manna was rain'd down,
their Hunger to relieve:
Though from the Stores of Heav'n they did
ſuſtaining Corn receive.
25 Thus Man with Angels ſacred Food,
ingrateful Man, was fed;
Not ſparingly, for ſtill they found
a plenteous Table ſpread.
26 From Heav'n he made an Eaſt Wind blow
that did the South command,
27 To rain down Fleſh like Duſt, and Fowls
like Seas unnumber'd Sand.
28 Within their Trenches he let fall
the luſcious eaſy Prey,
And all around their ſpreading Camp
the ready Booty lay.
29 They fed, were fill'd; he gave them Leave
their Appetites to feaſt;
30, 31 Yet ſtill their wanton Luſt crav'd on,
nor with their Hunger ceas'd.
But whilſt in their luxurious Mouths
they did their Dainties chew,
The Wrath of God ſmote down their Chiefs
and Iſrael's choſen ſlew.

PART II.

32 Yet ſtill they ſinn'd, nor would afford
his Miracles Belief;
33 Therefore through fruitleſs Travels he
conſum'd their Lives in Grief.
34 When ſome were ſlain, the reſt return'd
to God with early Cry;
35 Own'd him the Rock of their Defence,
their Saviour, God moſt high.
36 But this was feign'd Submiſſion all;
their Heart their Tongue bely'd;
37 Their Heart was ſtill perverſe, nor would
firm in his Leagues abide.
38 Yet, full of Mercy, he forgave,
nor did with Death chaſtiſe;

But turn'd his kindled Wrath aside,
or would not let it rise.

For he remember'd they were Flesh,
that could not long remain;
A murm'ring Wind that's quickly past,
and ne'er returns again.

How oft did they provoke him there,
how oft his Patience grieve,
In that same Desart where he did
their fainting Souls relieve.

They tempted him by turning back,
and wickedly repin'd,
When Israel's God refus'd to be
by their Desires confin'd.

Nor call'd to Mind the Hand and Day
that their Redemption brought;
His Signs in Egypt, wond'rous Works
in Zoan's Valley wrought.

He turn'd their Rivers into Blood,
that Man and Beast forbore,
And rather chose to die for Thirst
than drink the putrid Gore.

He sent devouring Swarms of Flies;
hoarse Frogs annoy'd their Soil;
Locusts and Caterpillars reap'd
the Harvest of their Toil.

Their Vines with batt'ring Hail were broke;
with Frost the Fig-Tree dies;
Light'ning and Hail made Flocks and Herds
one gen'ral Sacrifice.

He turn'd his Anger loose, and set
no Time for it to cease;
And, with their Plagues, ill Angels sent
their Torments to increase.

He clear'd a Passage for his Wrath
to ravage uncontrol'd;
The Murrain on their Firstlings seiz'd
in ev'ry Field and Fold.

The deadly Pest from Beast to Man,
from Field to City, came;
It slew their Heirs, their eldest Hopes,
through all the Tents of Ham.

But his own Tribe, like folded Sheep,
he brought from their Distress;

And them conducted like a Flock,
throughout the Wilderneſs.
53 He led them on, and in their Way
no Cauſe of Fear they found;
But march'd ſecurely through thoſe Deeps,
in which their Foes were drown'd.
54 Nor ceas'd his Care, till them he brought
ſafe to his promis'd Land,
And to his holy Mount, the Prize
of his victorious Hand.
55 To them the outcaſt Heathen's Land,
he did by Lot divide;
And in their Foes abandon'd Tents
made Iſrael's Tribes reſide.

PART III.

56 Yet ſtill they tempted, ſtill provok'd
the Wrath of God moſt high;
Nor would to practiſe his Commands
their ſtubborn Hearts apply:
57 But in their faithleſs Fathers Steps
perverſly choſe to go:
They turn'd aſide, like Arrows ſhot
from ſome deceitful Bow.
58 For him to Fury they provok'd
with Altars ſet on high;
And with their graven Images
inflam'd his Jealouſy.
59 When God heard this, on Iſrael's Tribes
his Wrath and Hatred fell;
60 He quitted Shiloh, and the Tents
where once he choſe to dwell.
61 To vile Captivity his Ark,
his Glory to Diſdain,
62 His People to the Sword he gave,
nor would his Wrath reſtrain.
63 Deſtructive War their ableſt Youth
untimely did confound;
No Virgin was to th' Altar led,
with nuptial Garlands crown'd.
64 In Fight the Sacrificer fell,
the Prieſt a Victim bled;
And Widows, who their Death ſhould mourn,
themſelves of Grief were dead.
65 Then, as a Giant rous'd from Sleep,
whom Wine had thoroughly warm'd

Shouts

Shouts out aloud; the Lord awak'd,
and his proud Foe alarm'd.
6 He ſmote their Hoſt, that from the Field
a ſcatter'd Remnant came,
With Wounds imprinted on their Backs
of everlaſting Shame.
7 With Conqueſt crown'd he Joſeph's Tents
and Ephraim's Tribe forſook;
8 But Judah choſe, and Sion's Mount
for his lov'd Dwelling took.
9 His Temple he erected there,
with Spires exalted high:
While deep, and fix'd, as thoſe of Earth,
the ſtrong Foundations lie.
10 His faithful Servant David too
he for his Choice did own,
And from the Sheepfolds him advanc'd
to ſit on Judah's Throne.
11 From tending on the teeming Ewes,
he brought him forth to feed
His own Inheritance, the Tribes
of Iſrael's choſen Seed.
12 Exalted thus, the Monarch prov'd
a faithful Shepherd ſtill;
He fed them with an upright Heart,
and guided them with Skill.

PSALM LXXIX.

1 BEHOLD, O God, how heathen Hoſts
have thy Poſſeſſion ſeiz'd!
Thy ſacred Houſe they have defil'd,
thy holy City raz'd.
2 The mangled Bodies of thy Saints
abroad unbury'd lay;
Their Fleſh expos'd to ſavage Beaſts,
and rav'nous Birds of Prey.
3 Quite through Jerus'lem was their Blood
like common Water ſhed;
And none were left alive to pay
laſt Duties to the Dead.
4 The neighb'ring Lands our ſmall Remains
with loud Reproaches wound:
And we a Laughing-Stock are made
to all the Nations round.
5 How long wilt thou be angry, Lord?
muſt we for ever mourn?

Shall thy devouring jealous Rage,
like Fire, for ever burn?
6 On foreign Lands, that know not thee,
thy heavy Vengeance show'r;
Those sinful Kingdoms let it crush,
that have not own'd thy Pow'r.
7 For their devouring Jaws have prey'd
on Jacob's chosen Race;
And to a barren Desart turn'd
their fruitful Dwelling-Place.
8 O think not on our former Sins,
but speedily prevent
The utter Ruin of thy Saints,
almost with Sorrow spent.
9 Thou God of our Salvation, help,
and free our Souls from Blame;
So shall our Pardon and Defence
exalt thy glorious Name.
10 Let Infidels, that scoffing say,
"Where is the God they boast?"
In Vengeance for thy slaughter'd Saints,
perceive thee to their Cost.
11 Lord, hear the sighing Pris'ner's Moans,
thy saving Pow'r extend;
Preserve the Wretches doom'd to die,
from that untimely End.
12 On them who us oppress, let all
our Suff'rings be repaid;
Make their Confusion seven Times more
than what on us they laid.
13 So we, thy People and thy Flock,
shall ever praise thy Name:
And with glad Hearts our grateful Thanks
from Age to Age proclaim.

PSALM LXXX.

1 O Israel's Shepherd, Joseph's Guide,
Our Pray'rs to thee vouchsafe to hear;
Thou that dost on the Cherubs ride,
again in solemn State appear.
2 Behold how Benjamin expects,
with Ephraim and Manasseh join'd,
In our Deliv'rance the Effects
of thy resistless Strength to find.
3 Do thou convert us, Lord, do thou
the Lustre of thy Face display;

And

And all the Ills we ſuffer now,
like ſcatter'd Clouds ſhall paſs away.
4 O thou, whom heav'nly Hoſts obey,
how long ſhall thy fierce Anger burn?
How long thy ſuff'ring People pray,
and to their Pray'rs have no Return?
5 When hungry, we are forc'd to drench
our ſcanty Food in Floods of Woe;
When dry, our raging Thirſt we quench
with Streams of Tears that largely flow.
6 For us the heathen Nations round,
as for a common Prey, conteſt;
Our Foes with ſpiteful Joys abound,
and at our loſt Condition jeſt.
7 Do thou convert us, Lord, do thou
the Luſtre of thy Face diſplay;
And all the Ills we ſuffer now,
like ſcatter'd Clouds ſhall paſs away.

PART II.

8 Thou brought'ſt a Vine from Egypt's Land;
and, caſting out the heathen Race,
Did'ſt plant it with thine own right Hand,
and firmly fix'd it in their Place.
9 Before it thou prepar'dſt the Way,
and mad'ſt it take a laſting Root,
Which bleſs'd with thy indulgent Ray,
o'er all the Land did widely ſhoot.
10, 11 The Hills were cover'd with it's Shade,
it's goodly Bows did Cedars ſeem:
It's Branches to the Sea were ſpread,
and reach'd to proud Euphrates' Stream.
12 Why then haſt thou it's Hedge o'erthrown,
which thou hadſt made ſo firm and ſtrong;
Whilſt all it's Grapes, defenceleſs grown,
are pluck'd by thoſe that paſs along.
13 See how the briſtling Foreſt Boar,
with dreadful Fury lays it waſte;
Hark how the ſavage Monſters roar,
and to their helpleſs Prey make haſte.

PART III.

14 To thee, O God of Hoſts, we pray;
thy wonted Goodneſs, Lord, renew:
From Heav'n, thy Throne, this Vine ſurvey,
and her ſad State with Pity view.

15 Behold the Vineyard made by thee
which thy right Hand did guard so long;
And keep that Branch from Danger free,
which for thyself thou mad'st so strong.
16 To wasting Flames 'tis made a Prey,
and all it's spreading Boughs cut down;
At thy Rebuke they soon decay,
and perish at thy dreadful Frown.
17 Crown thou the King with good Success,
by thy right Hand secur'd from Wrong:
The Son of Man in Mercy bless,
whom for thyself thou mad'st so strong.
18 So shall we still continue free
from whatsoe'er deserves thy Blame;
And if once more reviv'd by thee,
will always praise thy holy Name.
19 Do thou convert us, Lord, do thou
the Lustre of thy Face display;
And all the Ills we suffer now,
like scatter'd Clouds shall pass away.

PSALM LXXXI.

1 TO God, our never-failing Strength,
with loud Applauses sing:
And jointly make a chearful Noise
to Jacob's awful King.
2 Compose a Hymn of Praise, and touch
your Instruments of Joy;
Let Psalteries and pleasant Harps
your grateful Skill employ.
3 Let Trumpets, at the great New Moon,
their joyful Voices raise,
To celebrate th' appointed Time,
the solemn Day of Praise.
4 For this a Statute was of old,
which Jacob's God decreed,
To be with pious Care observ'd
by Israel's chosen Seed.
5 This he for a Memorial fix'd,
when freed from Egypt's Land;
Strange Nations' barb'rous Speech we heard
but could not understand.
6 Your burden'd Shoulders I reliev'd,
(thus seems our God to say;)
Your servile Hands by me were freed
from lab'ring in the Clay.

7 Your

7 Your Anceſtors, with Wrongs oppreſs'd,
to me for Aid did call:
With Pity I their Suff'rings ſaw,
and ſet them free from all.
They fought for me, and from the Cloud
in Thunder I reply'd;
At Meribah's contentious Stream
their Faith and Duty try'd.

PART II.

8 Whilſt I my ſolemn Will declare;
my choſen People hear:
If thou, O Iſrael, to my Words
wilt lend thy liſt'ning Ear,
9 Then ſhall no God beſides myſelf
within thy Coaſts be found;
Nor ſhall thou worſhip any God
of all the Nations round.
10 The Lord thy God am I, who thee
brought forth from Egypt's Land:
'Tis I that all thy juſt Deſires
ſupply with lib'ral Hand.
11 But they, my choſen Race, refus'd
to hearken to my Voice;
Nor would rebellious Iſrael's Sons
make me their happy Choice.
12 So I, provok'd, reſign'd them up
to ev'ry Luſt a Prey;
And in their own perverſe Deſigns
permitted them to ſtray.
13 O that my People wiſely would
my juſt Commandments heed!
And Iſrael in my righteous Ways
with pious Care proceed!
14 Then ſhould my heavy Judgments fall
on all that them oppoſe,
And my avenging Hand be turn'd
againſt their num'rous Foes.
15 Their Enemies and mine ſhould all
before my Footſtool bend:
But as for them, their happy State
ſhould never know an End.
16 All Parts with Plenty ſhould abound;
with fineſt Wheat their Field:
The barren Rocks, to pleaſe their Taſte,
ſhould richeſt Honey yield.

PSALM

PSALM LXXXII.

1 GOD in the great Assembly stands,
where his impartial Eye,
In State surveys the earthly Gods,
and does their Judgments try.
2, 3 How dare ye then unjustly judge,
or be to Sinners kind?
Defend the Orphans and the Poor;
let such your Justice find.
4 Protect the humble helpless Man,
reduc'd to deep Distress,
And let not him become a Prey
to such as would oppress.
5 They neither know, nor will they learn,
but blindly rove and stray:
Justice and Truth, the World Supports,
through all the Land decay.
6 Well then might God in Anger say,
I've call'd you by my Name:
" I've said y'are God's, and all ally'd
" to the most High in Fame.
7 " But ne'ertheless your unjust Deeds
" to strict Account I'll call:
" You all shall die like common Men,
" like other Tyrants fall."
8 Arise, and thy just Judgments, Lord,
throughout the Earth display;
And all the Nations of the World
shall own thy righteous Sway.

PSALM LXXXIII.

1 HOLD not thy Peace, O Lord our God,
no longer silent be;
Nor with consenting quiet Looks
our Ruin calmly see.
2 For lo! the Tumults of thy Foes
o'er all the Land are spread;
And those who hate thy Saints and thee,
lift up their threat'ning Head.
Against thy zealous People, Lord,
they craftily combine;
And to destroy thy chosen Saints
have laid their close Design.
4 " Come, let us cut them off, (say they)
" their Nation quite deface;

" That

" That no Remembrance may remain
" of Iſrael's hated Race."
5 Thus they againſt thy People's Peace
conſult with one Conſent;
And diff'rent Nations, jointly leagu'd,
the common Malice vent.
6 The Iſhmaelites that dwell in Tents,
with warlike Edom join'd,
And Moab's Sons our Ruin vow,
with Hagar's Race combin'd.
7 Proud Ammon's Offſpring, Gebel too,
with Ameleck conſpire;
The Lords of Paleſtine, and all
the wealthy Sons of Tyre.
8 All theſe the ſtrong Aſſyrian King
their firm Ally have got:
Who with a pow'rful Army aids
th' inceſtuous Race of Lot.

PART II.

9 But let ſuch Vengeance come to them,
as once to Midian came;
To Jabin and proud Siſera,
at Kiſhon's fatal Stream.
10 When thy right Hand their num'rous Hoſts
near Endor did confound,
And left their Carcaſes for Dung,
to feed the hungry Ground.
11 Let all the mighty Men the Fate
of Zeb and Oreb ſhare:
As Zeba and Zalmuna, ſo
let all their Princes fare.
12 Who, with the ſame Deſign inſpir'd,
thus vainly boaſting ſpake,
" In firm Poſſeſſion for ourſelves
" let us God's Houſes take."
13 To Ruin let them haſte, like Wheels
which downwards ſwiftly move:
Like Chaff before the Wind, let all
their ſcatter'd Forces prove.
14, 15 As Flames conſume dry Wood, or Heath
that on parch'd Mountains grows,
So let thy fierce purſuing Wrath,
with Terrors ſtrike thy Foes.
16, 17 Lord, ſhroud their Faces with Diſgrace,
that they may own thy Name:

Or

Or them confound, whose harden'd Hearts
thy gentler Means disclaim.
18 So shall the wond'ring World confess,
that thou, who claim'st alone
Jehovah's Name, o'er all the Earth
hast rais'd thy lofty Throne.

PSALM LXXXIV.

1 O GOD of Hosts, the mighty Lord,
how lovely is the Place,
Where thou, inthron'd in Glory, shew'st
the Brightness of thy Face!
2 My longing Soul faints with Desire
to view thy blest Abode:
My panting Heart and Flesh cry out
for thee the living God.
3 The Birds, more happy far than I,
around thy Temple throng;
Securely there they build, and there
securely hatch their Young.
4 O Lord of Hosts, my King and God,
how highly blest are they,
Who in thy Temple always dwell,
and there thy Praise display!
5 Thrice happy they, whose Choice has thee
their sure Protection made;
Who long to tread the sacred Ways
that to thy Dwelling lead!
6 Who pass through Baca's thirsty Vale,
yet no Refreshments want:
Their Pools are fill'd with Rain, which thou
at their Request dost grant.
7 Thus they proceed from Strength to Strength,
and still approach more near,
Till all on Sion's holy Mount
before their God appear.
8 O Lord, the mighty God of Hosts,
my just Request regard:
Thou God of Jacob, let my Pray'r
be still with Favour heard.
9 Behold, O God, for thou alone
canst timely Aid dispense:
On thy anointed Servant look,
be thou his strong Defence.
10 For in thy Courts one single Day
'tis better to attend,

Than,

Than, Lord, in any Place beſides
a thouſand Days to ſpend.
Much rather in God's Houſe will I
the meaneſt Office take,
Than in the wealthy Tents of Sin
my pompous Dwelling make.
11 For God, who is our Sun and Shield,
will Grace and Glory give;
And no good Thing will he withhold
from them that juſtly live.
12 Thou God, whom heav'nly Hoſts obey,
how highly bleſs'd is he,
Whoſe Hope and Truſt, ſecurely plac'd,
is ſtill repos'd on thee!

PSALM LXXXV.

1 LORD, thou haſt granted to thy Land
the Favours we implor'd,
And faithful Jacob's captive Race
haſt graciouſly reſtor'd.
2, 3 Thy People's Sins haſt thou forgiv'n,
and all their Guilt defac'd:
Thou haſt not let thy Wrath flame on,
nor thy fierce Anger laſt.
4 O God our Saviour, all our Hearts
to thy Obedience turn;
That, quench'd with our repenting Tears,
thy Wrath no more may burn.
5, 6 For why ſhould'ſt thou be angry ſtill,
and Wrath ſo long retain?
Revive us, Lord, and let thy Saints
thy wonted Comfort gain.
7 Thy gracious Favour, Lord, diſplay,
which we have long implor'd;
And, for thy wond'rous Mercy's Sake,
thy wonted Aid afford.
8 God's Anſwer patiently I'll wait;
for he, with glad Succeſs,
(If they no more to Folly turn)
his mourning Saints will bleſs.
9 To all that fear his holy Name,
his ſure Salvation's near:
And in it's former happy State
our Nation ſhall appear.
10 For Mercy now with Truth is join'd,
and Righteouſneſs with Peace;

Like

Like kind Companions, abſent long,
with friendly Arms embrace.

11, 12 Truth from the Earth ſhall ſpring, whilſt (Heav'n
ſhall Streams of Juſtice pour:
And God, from whom all Goodneſs flows,
ſhall endleſs Plenty ſhow'r.

13 Before him Righteouſneſs ſhall march,
and his juſt Paths prepare;
Whilſt we his holy Steps purſue
with conſtant Zeal and Care.

PSALM LXXXVI.

1 TO my Complaint, O Lord, my God,
thy gracious Ear incline;
Hear me, diſtreſs'd, and deſtitute
of all Relief but thine.

2 Do thou, O God, preſerve my Soul,
that does thy Name adore:
Thy Servant keep, and him, whoſe Truſt
relies on thee, reſtore.

3 To me, who daily thee invoke,
thy Mercy, Lord, extend;

4 Refreſh thy Servant's Soul, whoſe Hopes
on thee alone depend.

5 Thou, Lord, art good, not only good,
but prompt to pardon too;
Of plenteous Mercy to all thoſe
who for thy Mercy ſue.

6 To my repeated humble Pray'r,
O Lord, attentive be:

7 When troubled, I on thee will call,
for thou wilt anſwer me.

8 Among the Gods there's none like thee,
O Lord, alone divine!
To thee as much inferior they
as are their Works to thine.

9 Therefore their great Creator thee
the Nations ſhall adore;
Their long miſguided Pray'rs and Praiſe
to thy bleſt Name reſtore.

10 All ſhall confeſs thee great, and great
the Wonders thou haſt done;
Confeſs thee God, the God ſupreme,
confeſs thee God alone.

PART

PART II.

Teach me thy Way, O Lord, and I
from Truth ſhall ne'er depart;
In Rev'rence to thy ſacred Name
devoutly fix my Heart.
12 Thee will I praiſe, O Lord my God,
praiſe thee with Heart ſincere;
And to thy everlaſting Name
eternal Trophies rear.
13 Thy boundleſs Mercy ſhewn to me
tranſcends my Pow'r to tell;
For thou haſt oft redeem'd my Soul
from loweſt Depths of Hell.
14 O God, the Sons of Pride and Strife
have my Deſtruction ſought;
Regardleſs of thy Pow'r, that oft
has my Deliv'rance wrought.
15 But thou thy conſtant Goodneſs didſt
to my Aſſiſtance bring;
Of Patience, Mercy, and of Truth,
thou everlaſting Spring!
16 O bounteous Lord, thy Grace and Strength
to me thy Servant ſhow;
Thy kind Protection, Lord on me,
thine Handmaid's Son beſtow.
17 Some Signal give, which my proud Foes
may ſee with Shame and Rage,
When thou, O Lord, for my Relief
and Comfort doſt engage.

PSALM LXXXVII.

1 GOD's Temple crowns thy holy Mount;
the Lord there condeſcends to dwell:
2 His Sion's Gates, in his Account,
our Iſrael's faireſt Tents excel.
3 Fame glorious Things of thee ſhall ſing,
O City of th' almighty King!
4 I'll mention Rahab with due Praiſe,
in Babylon's Applauſes join,
The Fame of Ethiopia raiſe,
with that of Tyre and Paleſtine;
And grant that ſome, amongſt them born,
Their Age and Country did adorn.
5 But ſtill of Sion I'll aver,
that many ſuch from her proceed;

Th'

Th' Almighty shall establish her.
6 His gen'ral List shall shew, when read,
That such a Person there was born,
And such did such an Age adorn.
7 He'll Sion find with Number's fill'd
of such as merit high Renown;
For Hand and Voice Musicians skill'd;
and (her transcending Fame to crown)
Of such she shall Successions bring,
Like Waters from a living Spring.

PSALM LXXXVIII.

1 TO thee, my God and Saviour, I
By Day and Night address my Cry:
2 Vouchsafe my mournful Voice to hear;
To my Distress incline thine Ear:
3 For Seas of Trouble me invade,
My Soul draws nigh to Death's cold Shade.
4 Like one whose Strength and Hopes are fled,
They number me among the Dead.
5 Like those who, shrouded in the Grave,
From thee no more Remembrance have;
6 Cast off from thy sustaining Care,
Down to the Confines of Despair.
7 Thy Wrath has hard upon me lain,
Afflicting me with restless Pain:
Me all thy Mountain Waves have prest,
Too weak, alas! to bear the least.
8 Remov'd from Friends, I sigh alone
In a loath'd Dungeon laid, where none
A Visit will vouchsafe to me,
Confin'd, past Hopes of Liberty.
9 My Eyes from weeping never cease,
They waste, but still my Griefs increase;
Yet daily, Lord, to thee I pray'd,
With out-stretch'd Hands invok'd thy Aid.
10 Wilt thou by Miracle revive
The Dead, whom thou forsook'st alive?
From Death restore, thy Praise to sing,
Whom thou from Prison would'st not bring?
11 Shall the mute Grave thy Love confess?
A mould'ring Tomb thy Faithfulness?
12 Thy Truth and Pow'r Renown obtain,
Where Darkness and Oblivion reign?
13 To thee, O Lord, I cry, forlorn;
My Pray'r prevents the early Morn.

14 Why

14 Why haſt thou, Lord, my Soul forſook,
Nor once vouchſaf'd a gracious Look?
15 Prevailing Sorrows bear me down,
Which from my Youth with me have grown;
Thy Terrors paſt diſtract my Mind,
And Fears of blacker Days behind.
16 Thy Wrath haſt burſt upon my Head,
Thy Terrors fill my Soul with Dread;
17 Environ'd as with Waves combin'd,
And for a gen'ral Deluge join'd.
18 My Lovers, Friends, Familiars, all
Remov'd from Sight, and out of Call;
To dark Oblivion all retir'd
Dead, or at leaſt to me expir'd.

PSALM LXXXIX.

1 THY Mercies, Lord, ſhall be my Song;
my Song on them ſhall ever dwell;
To Ages yet unborn my Tongue
thy never-failing Truth ſhall tell.
2 I have affirm'd, and ſtill maintain,
thy Mercy ſhall for ever laſt;
Thy Truth that does the Heav'n ſuſtain,
like them ſhall ſtand for ever faſt.
3 Thus ſpak'ſt thou by thy Prophet's Voice;
"With David I a League have made;
"To him my Servant, and my Choice,
"by ſolemn Oath this Grant convey'd:
4 "While Earth, and Seas, and Skies endure,
"thy Seed ſhall in my Sight remain;
"To them thy Throne I will inſure;
"they ſhall to endleſs Ages reign."
5 For ſuch ſtupendous Truth and Love,
both Heav'n and Earth juſt Praiſes owe,
By Choirs of Angels ſung above,
and by aſſembled Saints below.
6 What Seraph of celeſtial Birth
to vie with Iſrael's God ſhall dare?
Or who among the Gods of Earth
with our almighty Lord compare?
7 With Rev'rence and religious Dread
his Saints ſhould to his Temple preſs;
His Fear through all their Hearts ſhould ſpread,
who his almighty Name confeſs.
8 Lord God of Armies, who can boaſt
of Strength or Pow'r like thine renown'd

Of

Of such a num'rous faithful Host,
as that which does thy Throne surround?

9 Thou dost the lawless Sea control,
and change the Prospect of the Deep;
Thou mak'st the sleeping Billows roll:
thou mak'st the rolling Billows sleep.
10 Thou break'st in Pieces Rahab's Pride,
and didst oppressive Pow'r disarm:
Thy scatter'd Foes have dearly try'd
the Force of thy resistless Arm.

11 In thee the sov'reign Right remains
of Earth and Heav'n; thee, Lord, alone:
The World, and all that it contains,
their Maker and Preserver own.
12 The Poles on which the Globe does rest
were form'd by thy creating Voice;
Tabor and Hermon, East and West,
in thy sustaining Pow'r rejoice.

13 Thy Arm is mighty, strong thy Hand,
yet, Lord, thou dost with Justice reign;
14 Possess'd of absolute Command,
thou Truth and Mercy dost maintain.
15 Happy, thrice happy they, who hear
thy sacred Trumpet's joyful Sound;
Who may at Festivals appear,
with thy most glorious Presence crown'd!

16 Thy Saints shall always be o'erjoy'd,
who on thy sacred Name rely;
And, in thy Righteousness employ'd,
above their Foes be rais'd on high.
17 For in thy Strength they shall advance,
whose Conquests from thy Favour spring;
18 The Lord of Hosts is our Defence,
and Israel's God our Israel's King.

19 Thus spak'st thou by thy Prophet's Voice
"A mighty Champion I will send:
"From Judah's Tribe have I made Choice
"of one who shall the rest defend.
20 "My Servant David I have found,
"with holy Oil anointed him;
21 "Him shall the Hand support that crown'd,
"and guard that gave the Diadem.

22 "No Prince from him shall Tribute force,
"no Son of Strife shall him annoy:

23 "His

23 " His ſpiteful Foes I will diſperſe,
" and them before his Face deſtroy.
24 " My Truth and Grace ſhall him ſuſtain;
" his Armies, in well-order'd Ranks,
25 " Shall conquer, from the Tyrian Main
" to Tygris and Euphrates' Banks.
26 " Me for his Father he ſhall take,
" his God and Rock of Safety call;
27 " Him I my firſt-born Son will make,
" and earthly Kings his Subjects all.
28 " To him my Mercy I'll ſecure,
" my Cov'nant make for ever faſt:
29 " His Seed for ever ſhall endure;
" his Throne, till Heav'n diſſolves, ſhall laſt.

PART II.

30 " But if his Heirs my Law forſake,
" and from my ſacred Precepts ſtray;
31 " If they my righteous Statutes break,
" nor ſtrictly my Commands obey;
32 " Their Sins I'll viſit with a Rod,
" and for their Folly make them ſmart;
33 " Yet will not ceaſe to be their God,
" nor from my Truth, like them, depart.
34 " My Cov'nant I will ne'er revoke,
" but in Remembrance faſt retain:
" The Thing that once my Lips have ſpoke
" ſhall in eternal Force remain.
35 " Once have I ſworn, but once for all,
" and made my Holineſs the Tie,
" That I my Grant will ne'er recall,
" nor to my Servant David lie.
36 " Whoſe Throne and Race the conſtant Sun
" ſhall, like his Courſe, eſtabliſh'd ſee:
37 " Of this my Oath, thou conſcious Moon,
" in Heav'n my faithful Witneſs be."
38 Such was thy gracious Promiſe, Lord,
but thou haſt now our Tribes forſook;
Thy own Anointed haſt abhor'd,
and turn'd on him thy wrathful Look.
39 Thou ſeemeſt to have render'd void
the Cov'nant with thy Servant made:
Thou haſt his Dignity deſtroy'd,
and in the Duſt his Honour laid.
40 Of ſtrong Holds thou haſt him bereft,
and brought his Bulwarks to decay;

41 His

41 His frontier Coasts defenceless left,
a public Scorn and common Prey.
42 His Ruin does glad Tidings yield
to Foes advanc'd by thee to Might;
43 Thou hast his conqu'ring Sword unsteel'd,
his Valour turn'd to shameful Flight.
44 His Glory is to Darkness fled,
his Throne is levell'd with the Ground;
45 His Youth to wretched Bondage led,
with Shame o'erwhelm'd and Sorrow (drown'd.
46 How long shall we thy Absence mourn?
wilt thou for ever, Lord, retire?
Shall thy consuming Anger burn,
till that and we at once expire?
47 Consider, Lord, how short a Space
thou dost for mortal Life ordain:
No Method to prolong the Race,
but loading it with Grief and Pain.
48 What Man is he that can control
Death's strict unalterable Doom?
Or rescue from the Grave his Soul,
the Grave that must Mankind intomb?
49 Lord, where's thy Love, thy boundless Grace,
the Oath to which thy Truth did seal,
Consign'd to David and his Race,
the Grant which Time should ne'er repeal?
50 See how thy Servants treated are
with Infamy, Reproach, and Spite;
Which in my silent Breast I bear
from Nations of licentious Might.
51 How they, reproaching thy great Name,
have made thy Servant's Hope their Jest:
52 Yet thy just Praises we'll proclaim,
and ever sing, The Lord be blest.
Amen, Amen.

PSALM XC.

1 O Lord, the Saviour and Defence
of us thy chosen Race,
From Age to Age thou still hast been
our sure Abiding-Place.
2 Before thou brought'st the Mountains forth,
or th' Earth and World didst frame,
Thou always wert the mighty God,
and ever art the same.

Thou turneſt Man, O Lord, to Duſt,
of which he firſt was made:
And when thou ſpeak'ſt the Word, Return,
'tis inſtantly obey'd.
For in thy Sight a thouſand Years
are like a Day that's paſt,
Or like a Watch in Dead of Night,
whoſe Hours unminded waſte.
Thou ſweep'ſt us off as with a Flood,
we vaniſh hence like Dreams;
At firſt we grow like Graſs, that feels
The Sun's reviving Beams:
But howſoever freſh and fair
it's Morning Beauty ſhows;
'Tis all cut down and wither'd quite,
before the Ev'ning cloſe.
8 We by thine Anger are conſum'd,
and by thy Wrath diſmay'd:
Our public Crimes and ſecret Sins
before thy Sight are laid.
Beneath thy Anger's ſad Effects
our drooping Days we ſpend:
Our unregarded Years break off,
like Tales that quickly end.
10 Our Term of Time is Seventy Years,
an Age that few ſurvive:
But if, with more than common Strength,
to eighty we arrive;
Yet then our boaſted Strength decays,
to Sorrow turn'd and Pain:
So ſoon the ſlender Thread is cut,
and we no more remain.

PART II.

11 But who thy Anger's dread Effects
does as he ought revere?
And yet thy Wrath does fall or riſe,
as more or leſs we fear.
12 So teach us, Lord, th' uncertain Sum
of our ſhort Days to mind,
That to true Wiſdom all our Hearts
may ever be inclin'd.
13 O to thy Servant, Lord, return,
and ſpeedily relent!
As we forſake our Sins, do thou
revoke our Puniſhment.

14 To satisfy and chear our Souls,
thy early Mercy send;
That we may all our Days to come
in Joy and Comfort spend.
15 Let happy Times with large Amends,
dry up our former Tears,
Or equal at the least the Term
of our afflicted Years.
16 To all thy Servants, Lord, let this
thy wond'rous Work be known,
And to our Offspring yet unborn
thy glorious Pow'r be shown.
17 Let thy bright Rays upon us shine,
give thou our Work Success;
The glorious Work we have in Hand
do thou vouchsafe to bless.

PSALM XCI.

1 HE that has God his Guardian made,
Shall under the Almighty's Shade,
secure and undisturb'd abide.
2 Thus to my Soul of him I'll say,
He is my Fortress and my Stay,
my God, in whom I will confide.
3 His tender Love and watchful Care
Shall free thee from the Fowler's Snare,
and from the noisome Pestilence:
4 He over thee his Wings shall spread,
And cover thy unguarded Head;
his Truth shall be thy strong Defence.
5 No Terrors that surprise by Night,
Shall thy undaunted Courage fright,
nor deadly Shafts that fly by Day;
6 Nor Plague, of unknown Rise, that kills
In Darkness, nor infectious Ills
that in the hottest Season slay.
7 A thousand at thy Side shall die,
At thy right Hand ten thousand lie,
while thy firm Health untouch'd remains:
8 Thou only shalt look on to see
The Wicked's dismal Tragedy,
and count the Sinners mournful Gains.
9 Because (with well-plac'd Confidence)
Thou mak'st the Lord thy sure Defence,
and on the Highest dost rely;

10 There-

10 Therefore no Ill shall thee befall,
Nor to thy healthful Dwelling shall
any infectious Plagues draw nigh.
11 For he, throughout thy happy Days,
To keep thee safe in all thy Ways,
shall give his Angels strict Commands:
12 And they, lest thou should'st chance to meet
With some rough Stone to wound thy Feet,
shall bear thee safely in their Hands.
13 Dragons and Asps that thirst for Blood,
And Lions roaring for their Food,
beneath his conqu'ring Feet shall lie:
14 Because he lov'd and honour'd me,
Therefore, says God, I'll set him free,
and fix his glorious Throne on high.
15 He'll call; I'll answer when he calls,
And rescue him when Ill befalls:
increase his Honour and his Wealth:
16 And when, with undisturb'd Content
His long and happy Life is spent,
his End I'll crown with saving Health.

PSALM XCII.

1 HOW good and pleasant must it be
to thank the Lord most high;
And with repeated Hymns of Praise
his Name to magnify!
2 With ev'ry Morning's early Dawn
his Goodness to relate;
And of his constant Truth, each Night
the glad Effects repeat!
3 To ten-string'd Instruments we'll sing,
with tuneful Psalt'ries join'd;
And to the Harp with solemn Sounds,
for sacred Use design'd.
4 For through thy wond'rous Works, O Lord,
thou mak'st my Heart rejoice:
The Thoughts of them shall make me glad,
and shout with chearful Voice.
5, 6 How wond'rous are thy Works, O Lord!
how deep are thy Decrees!
Whose winding Tracks, in Secret laid,
no stupid Sinner sees.
7 He little thinks, when wicked Men,
like Grass look fresh and gay,

How soon their short-liv'd Splendor must
for ever pass away.

8, 9 But thou, my God, art still most high;
and all thy lofty Foes,
Who though they might securely sin,
shall be o'erwhelm'd with Woes.

10 Whilst thou exalt'st my sov'reign Pow'r,
and mak'st it largely spread;
And with refreshing Oil anoin'st
my consecrated Head.

11 I soon shall see my stubborn Foes
to utter Ruin brought;
And hear the dismal End of those
who have against me fought.

12 But righteous Men, like fruitful Palms,
shall make a glorious Show;
As Cedars, that on Lebanon
in stately Order grow.

13, 14 These planted in the House of God,
within his Courts shall thrive;
Their Vigour and their Lustre both
shall in old Age revive.

15 Thus will the Lord his Justice show;
and God, my strong Defence,
Shall due Rewards to all the World
impartially dispense.

PSALM XCIII.

1 WITH Glory clad, with Strength array'd,
the Lord, that o'er all Nature reigns,
The World's Foundation strongly laid,
and the vast Fabric still sustains.

2 How surely 'stablished is thy Throne!
which shall no Change or Period see;
For thou, O Lord, and thou alone,
art God from all Eternity.

3, 4 The Floods, O Lord, lift up their Voice,
and toss the troubled Waves on high;
But God above can still their Noise,
and make the angry Sea comply.

5 Thy Promise, Lord, is ever sure;
and they that in thy House would dwell,
That happy Station to secure,
must still in Holiness excel.

PSALM

PSALM XCIV.

1, 2 O GOD, to whom Revenge belongs,
thy Vengeance now disclose:
Arise, thou Judge of all the Earth,
and crush thy haughty Foes.
3, 4 How long, O Lord, shall sinful Men
their solemn Triumphs make?
How long their wicked Actions boast,
and insolently speak?
5, 6 Not only they thy Saints oppress,
but, unprovok'd, they spill
The Widow's and the Stranger's Blood,
and helpless Orphans kill.
7 "And yet the Lord shall ne'er perceive,
(profanely thus they speak)
"Nor any Notice of our Deeds
"the God of Jacob take."
8 At length, ye stupid Fools, your Wants
endeavour to discern;
In Folly will you still proceed,
and Wisdom never learn?
9, 10 Can he be deaf who form'd the Ear?
or blind who fram'd the Eye?
Shall Earth's great Judge not punish those,
who his known Will defy?
11 He fathoms all the Thoughts of Men,
to him their Hearts lie bare;
His Eye surveys them all, and sees
how vain their Counsels are.

PART II.

12 Bless'd is the Man whom thou, O Lord,
in Kindness dost chastise,
And by thy sacred Rules to walk
dost lovingly advise.
13 This Man shall Rest and Safety find
in Seasons of Distress,
Whilst God prepares a Pit for those
that stubbornly transgress.
14 For God will never from his Saints
his Favour wholly take:
His own Possession and his Lot
he will not quite forsake.
15 The World shall then confess thee just
in all that thou hast done:

And those that chuse thy upright Ways,
shall in those Paths go on.
16 Who will appear in my Behalf,
when wicked Men invade?
Or who, when Sinners would oppress,
my righteous Cause shall plead?
17, 18, 19 Long since had I in Silence slept,
but that the Lord was near,
To stay me when I slipt; when sad,
my troubled Heart to chear.
20 Wilt thou, who art a God most just,
their sinful Throne sustain,
Who make the Law a fair Pretence
their wicked Ends to gain?
21 Against the Lives of righteous Men
they form their close Design;
And Blood of Innocents to spill,
in solemn League combine.
22 But my Defence is firmly plac'd
in God the Lord most high;
He is my Rock, to which I may
for Refuge always fly.
23 The Lord shall cause their ill Designs
on their own Heads to fall:
He in their Sins shall cut them off;
our God shall slay them all.

PSALM XCV.

1 O Come, loud Anthems, let us sing,
Loud Thanks to our almighty King,
For we our Voices high should raise,
When our Salvation's Rock we praise.
2 Into his Presence let us haste,
To thank him for his Favours past;
To him address, in joyful Songs,
The Praise that to his Name belongs.
3 For God the Lord, enthron'd in State,
Is, with unrivall'd Glory, great:
A King superior far to all,
Whom Gods the Heathen falsely call.
4 The Depths of Earth are in his Hand,
Her secret Wealth at his Command;
The Strength of Hills that reach the Skies,
Subjected to his Empire lies.
5 The rolling Ocean's vast Abyss
By the same sov'reign Right is his:

'Tis

'Tis mov'd by his almighty Hand,
That form'd and fix'd the solid Land.
6 O let us to his Courts repair,
And bow with Adoration there;
Down on our Knees devoutly all
before the Lord our Maker fall.
7 For he's our God, our Shepherd he,
His Flock and Pasture Sheep are we:
If then you'll (like his Flock) draw near,
To-day if you his Voice will hear,
8 Let not your harden'd Hearts renew
Your Fathers Crimes and Judgments too;
Nor here provoke my Wrath, as they
In desart Plains of Meribah.
9 When through the Wilderness they mov'd,
And me with fresh Temptations prov'd,
They still through Unbelief rebell'd,
Whilst they my wond'rous Works beheld.
10, 11 They Forty Years my Patience griev'd,
Though daily I their Wants reliev'd.
Then---'Tis a faithless Race, I said,
Whose Heart from me has always stray'd.
12 They ne'er will tread my righteous Path;
Therefore to them in settled Wrath,
Since they despis'd my Rest, I sware,
That they should never enter there.

PSALM XCVI.

1 SING to the Lord a new-made Song;
Let Earth in one assembled Throng
her common Patron's Praise resound.
2 Sing to the Lord, and bless his Name,
From Day to Day his Praise proclaim,
who us has with Salvation crown'd.
3 To heathen Lands his Fame rehearse,
His Wonders to the Universe.
4 He's great, and greatly to be prais'd;
In Majesty and Glory rais'd
above all other Deities.
5 For Pageantry and Idols all
Are they whom Gods the Heathen call:
He only rules who made the Skies.
6 With Majesty and Honour crown'd,
Beauty and Strength his Throne surround.
7 Be therefore both to him restor'd
By you, who have false Gods ador'd:

Aſcribe due Honour to his Name:
8 Peace-Off'rings on his Altar lay,
Before his Throne your Homage pay,
which he, and he alone can claim.
9 To worſhip at his ſacred Court,
Let all the trembling World reſort.
10 Proclaim aloud, Jehovah reigns,
Whoſe Pow'r the Univerſe ſuſtains,
and baniſh'd Juſtice will reſtore.
11 Let therefore Heav'n new Joys confeſs,
And heav'nly Mirth let Earth expreſs;
it's loud Applauſe the Ocean roar:
It's mute Inhabitants rejoice,
And for this Triumph find a Voice.
12 For Joy let fertile Vallies ſing,
The chearful Groves their Tribute bring;
the tuneful Choir of Birds awake,
13 The Lord's Approach to celebrate,
Who now ſets out with aweful State,
his Circuit through the Earth to take.
From Heav'n to judge the World he's come,
With Juſtice to reward and doom.

PSALM XCVII.

1 JEHOVAH reigns, let all the Earth
in his juſt Government rejoice;
Let all the Iſles, with ſacred Mirth,
in his Applauſe unite their Voice.
2 Darkneſs and Clouds of aweful Shade
his dazzling Glory ſhrowd in State;
Juſtice and Truth his Guards are made,
and fix'd by his Pavillion wait.
3 Devouring Fire before his Face,
his Foes around with Vengeance ſtruck;
4 His Lightnings ſet the World on Blaze;
Earth ſaw it, and with Terror ſhook.
The proudeſt Hills his Preſence felt,
their Height nor Strength could Help afford;
5 The proudeſt Hills like Wax did melt
in Preſence of th' almighty Lord.
6 The Heav'ns, his Righteouſneſs to ſhow,
with Storms of Fire our Foes purſu'd;
And all the trembling World below
have his deſcending Glory view'd.
7 Confounded be their impious Hoſts,
who make the Gods to whom they pray;

All

All who of Pageant Idols boast,
to him, ye Gods, your Worship pay.
8 Glad Sion of thy Triumph heard,
and Judah's Daughters were o'erjoy'd;
Because thy righteous Judgments, Lord,
have Pagan Pride and Pow'r destroy'd.
9 For thou, O God, art seated high,
above Earth's Potentates enthron'd:
Thou, Lord, unrivall'd in the Sky,
supreme by all the Gods art own'd.
10 You who to serve the Lord aspire,
abhor what's Ill, and Truth esteem:
He'll keep his Servants' Souls intire,
and them from wicked Hands redeem.
11 For Seeds are sown of glorious Light,
a future Harvest for the Just:
And Gladness for the Heart that's right,
to recompence it's pious Trust.
12 Rejoice, ye Righteous, in the Lord:
Memorials of his Holiness;
Deep in your faithful Breasts record,
and with your thankful Tongues confess.

PSALM XCVIII.

1 SING to the Lord a new made Song,
who wond'rous Things has done;
With his right Hand and holy Arm
the Conquest he has won.
2 The Lord has through th' astonish'd World
display'd his saving Might,
And made his righteous Acts appear
in all the Heathens Sight.
3 Of Israel's House his Love and Truth
have ever mindful been;
Wide Earth's remotest Parts the Pow'r
of Israel's God have seen.
4 Let therefore Earth's Inhabitants
their chearful Voices raise,
And all with universal Joy
resound their Maker's Praise.
5 With Harp and Hymns soft Melody,
into the Consort bring
6 The Trumpet and shrill Cornet's Sound,
before th' Almighty King.
7 Let the loud Ocean roar her Joy,
with all the Seas contain;

The Earth and her Inhabitants
join Consort with the Main.
8 With Joy let Riv'lets swell to Streams,
to spreading Torrents they;
And echoing Vales from Hill to Hill
redoubled Shouts convey;
9 To welcome down the World's great Judge
who does with Justice come,
And with impartial Equity,
both to reward and doom.

PSALM XCIX.

1 JEHOVAH reigns, let therefore all
the guilty Nations quake:
On Cherub's Wings he sits enthron'd;
let Earth's Foundation shake.
2 On Sion's Hill he keeps his Court,
his Palace makes her Tow'rs;
Yet thence his Sov'reignty extends
supreme o'er earthly Pow'rs.
3 Let therefore all with Praise address
his great and dreadful Name,
And with his unresisted Might
his Holiness proclaim.
4 For Truth and Justice in his Reign,
of Strength and Pow'r take Place:
His Judgments are with Righteousness
dispens'd to Jacob's Race.
5 Therefore exalt the Lord our God,
before his Footstool fall;
And with his unresisted Might
his Holiness extol.
6 Moses and Aaron thus of old
among his Priests ador'd;
Among his Prophets Samuel thus
his sacred Name implor'd.
Distress'd, upon the Lord they call'd,
who ne'er their Suit deny'd;
But, as with Rev'rence they implor'd,
he graciously reply'd.
7 For with their Camp, to guide their March,
the cloudy Pillar mov'd:
They kept his Law, and to his Will
obedient Servants prov'd.
8 He answer'd them, forgiving oft
his People for their Sake;

And those who rashly them oppos'd,
did sad Examples make.
9 With Worship, at his sacred Courts,
exalt our God and Lord;
For he, who only holy is,
alone should be ador'd.

PSALM C.

1, 2 WITH one Consent let all the Earth
to God their chearful Voices raise;
Glad Homage pay with aweful Mirth,
and sing before him Songs of Praise.
3 Convinc'd that he is God alone,
from whom both we and all proceed;
We, whom he chuses for his own,
the Flock that he vouchsafes to feed.
4 O, enter then his Temple Gate,
thence to his Courts devoutly press,
And still your grateful Hymns repeat,
and still his Name with Praises bless.
5 For he's the Lord, supremely good,
his Mercy is for ever sure;
His Truth, which always firmly stood,
to endless Ages shall endure.

PSALM CI.

1 OF Mercy's never-failing Spring,
And stedfast Judgment I will sing;
And since they both to thee belong,
To thee, O Lord, address my Song.
2 When, Lord, thou shalt with me reside,
Wise Discipline my Reign shall guide;
With blameless Life myself I'll make
A Pattern for my Court to take.
3 No ill Design will I pursue,
Nor those my Fav'rites make that do;
4 Who to Reproof has no Regard,
Him will I totally discard.
5 The private Slanderer shall be
In public Justice doom'd by me:
From haughty Looks I'll turn aside,
And mortify the Heart of Pride.
6 But Honesty, call'd from her Cell,
In Splendor at my Court shall dwell;
Who Virtue's Practice make their Care,
Shall have the first Preferments there.

7 No Politics shall recommend
His Country's Foe to be my Friend:
None e'er shall to my Favour rise
By flatt'ring or malicious Lies.
8 All those who wicked Courses take,
An early Sacrifice I'll make;
Cut off, destroy, till none remain
God's holy City to prophane.

PSALM CII.

1 WHEN I pour out my Soul in Pray'r,
do thou, O Lord, attend;
To thy eternal Throne of Grace
let my sad Cry ascend.
2 O hide not thou thy glorious Face,
in Times of deep Distress;
Incline thine Ear, and, when I call,
my Sorrow soon redress.
3 Each cloudy Portion of my Life,
like scatter'd Smoke expires;
My shrivell'd Bones are like a Hearth
parch'd with continual Fires.
4 My Heart, like Grass that feels the Blast
of some infectious Wind,
Does languish so with Grief, that scarce
my needful Food I mind.
5 By Reason of my sad Estate
I spend my Breath in Groans:
My Flesh is worn away, my Skin
scarce hides my starting Bones.
6 I'm like a Pelican become,
that does in Deserts mourn;
Or like an Owl, that sits all Day
on barren Trees forlorn.
7 In Watchings, or in restless Dreams,
the Night by me is spent,
As by those solitary Birds
that lonesome Roofs frequent.
8 All Day by railing Foes I'm made
the Subject of their Scorn;
Who all, possess'd with furious Rage,
have my Destruction sworn.
9 When grov'ling on the Ground I lie,
oppress'd with Grief and Fears,
My Bread is strew'd with Ashes o'er,
my Drink is mix'd with Tears.

10 Because

10 Becauſe on me with double Weight
thy heavy Wrath doth lie:
For thou, to make my Fall more great,
didſt lift me up on high.

11 My Days, juſt haſt'ning to their End,
are like an Ev'ning Shade:
My Beauty does, like wither'd Graſs,
with waning Luſtre fade.

12 But thy eternal State, O Lord,
no Length of Time ſhall waſte;
The Mem'ry of thy wond'rous Works,
from Age to Age ſhall laſt.

13 Thou ſhalt ariſe, and Sion view
with an unclouded Face;
For now her Time is come, thy own
appointed Day of Grace.

14 Her ſcatter'd Ruins, by thy Saints,
with Pity are ſurvey'd;
They grieve to ſee her lofty Spires
In Duſt and Rubbiſh laid.

15, 16 The Name and Glory of the Lord
All Heathen Kings ſhall fear;
When he ſhall Sion build again,
and in full State appear.

17, 18 When he regards the Poor's Requeſt,
nor ſlights their earneſt Pray'r;
Our Sons, for their recorded Grace,
ſhall his juſt Praiſe declare.

19 For God from his Abode on high,
his gracious Beams diſplay'd;
The Lord from Heav'n, his lofty Throne,
hath all the Earth ſurvey'd.

20 He liſten'd to the Captives Moans,
he heard their mournful Cry,
And freed by his reſiſtleſs Pow'r
the Wretches doom'd to die.

21 That they in Sion where he dwells,
might celebrate his Fame,
And through the holy City ſing
loud Praiſes to his Name.

22 When all the Tribes aſſembling there,
their ſolemn Vows addreſs,
And neighb'ring Lands, with glad Conſent,
the Lord their God confeſs.

23 But e'er my Race is run, my Strength
thro' his fierce Wrath decays;
He has, when all my Wishes bloom'd,
cut short my hopeful Days.
24 Lord, end not thou my Life, said I,
when half is scarcely past:
Thy Years, from worldly Changes free,
to endless Ages last.
25 The strong Foundations of the Earth
of old by thee were laid;
Thy Hands the beauteous Arch of Heav'n
with wond'rous Skill have made.
26, 27 Whilst thou for ever shalt endure,
they soon shall pass away;
And, like a Garment often worn,
shall tarnish and decay.
Like that, when thou ordain'st their Change,
to thy Command they bend:
But thou continu'st still the same,
nor have thy Years an End.
28 Thou to the Children of thy Saints
shall lasting Quiet give;
Whose happy Race, securely fix'd,
shall in thy Presence live.

PSALM CIII.

1, 2 MY Soul, inspir'd with sacred Love,
God's holy Name for ever bless;
Of all his Favours mindful prove,
and still thy grateful Thanks express.
3, 4 'Tis he that all thy Sins forgives,
and after Sickness makes thee sound;
From Danger he thy Life retrieves,
by him with Grace and Mercy crown'd.
5, 6 He with good Things thy Mouth supplies,
thy Vigour, Eagle-like, renews:
He, when the guiltless Suff'rer cries,
his Foe with just Revenge pursues.
7 God made of old his righteous Ways
to Moses and our Fathers known;
His Works, to his eternal Praise,
were to the Sons of Jacob shown.
8 The Lord abounds with tender Love,
and unexampled Acts of Grace:
His waken'd Wrath doth slowly move,
his willing Mercy flies apace.

9, 10 God

9, 10 God will not always harſhly chide,
but with his Anger quickly part;
And loves his Puniſhments to guide,
more by his Love than our Deſert.
11 As high as Heav'n it's Arch extends
above this little Spot of Clay,
So much his boundleſs Love tranſcends
the ſmall Reſpects that we can pay.
12, 13 As far as 'tis from Eaſt to Weſt,
ſo far has he our Sins remov'd,
Who with a Father's tender Breaſt,
has ſuch as fear him always lov'd.
14, 15 For God, who all our Frame ſurveys,
conſiders that we are but Clay;
How freſh ſoe'er we ſeem, our Days
like Graſs or Flow'rs muſt fade away.
16, 17 Whilſt they are nipt with ſudden Blaſts,
nor can we find their former Place;
God's faithful Mercy ever laſts,
to thoſe that fear him, and their Race.
18 This ſhall attend on ſuch as ſtill
proceed in his appointed Way;
And who not only know his Will,
but to it juſt Obedience pay.
19, 20 The Lord, the univerſal King,
in Heav'n has fix'd his lofty Throne:
To him, ye Angels, Praiſes ſing,
in whoſe great Strength his Pow'r is ſhown.
Ye that his juſt Commands obey,
and hear and do his ſacred Will;
21 Ye Hoſts of his, this Tribute pay,
who ſtill what he ordains fulfil.
22 Let ev'ry Creature jointly bleſs
the mighty Lord: And, thou my Heart,
With grateful Joy thy Thanks expreſs,
and in this Conſort bear thy Part.

PSALM CIV.

1 BLESS God, my Soul; thou, Lord, alone,
poſſeſſeſt Empire without Bounds:
With Honour thou art crown'd, thy Throne
eternal Majeſty ſurrounds.
2 With Light thou doſt thyſelf enrobe,
and Glory for a Garment take;
Heav'n's Curtains ſtretch beyond the Globe,
thy Canopy of State to make.

God

3 God builds on liquid Air, and forms
his Palace Chambers in the Skies;
The Clouds his Chariots are, and Storms
the swift wing'd Steeds with which he flies.
4 As bright as Flame, as swift as Wind,
his Ministers Heav'n's Palace fill,
To have their sundry Tasks assign'd;
all proud to serve their Sov'reign's Will.
5 6 Earth on her Center fix'd, he set,
her Face with Waters overspread;
Nor proudest Mountains dar'd, as yet,
to lift above the Waves their Head.
7 But when thy aweful Face appear'd,
th' insulting Waves dispers'd; they fled,
When once thy Thunder's Voice they heard,
and by their Haste confess'd their Dread.
8 Thence up by secret Tracks they creep,
and, gushing from the Mountain's Side,
Through Vallies travel to the Deep,
appointed to receive their Tide.
9 There hast thou fix'd the Ocean's Bounds,
the threat'ning Surges to repel;
That they no more o'erpass their Mounds,
nor to a second Deluge swell:

PART II.

10 Yet thence in smaller Parties drawn,
the Sea recovers her lost Hills;
And starting Springs from ev'ry Lawn
surprise the Vales with plenteous Rills.
11 The Fields' tame Beasts are thither led,
weary with Labour, faint with Drought:
And Asses on wild Mountains bred,
have Sense to find these Currents out.
12 There shady Trees, from scorching Beams,
yield Shelter to the feather'd Throng;
They drink, and to the bounteous Streams
return the Tribute of their Song.
13 His Rains from Heav'n parch'd Hills recruit,
that soon transmit the liquid Store;
Till Earth is burden'd with her Fruit,
and Nature's Lap can hold no more.
14 Grass, for our Cattle to devour,
he makes the Growth of ev'ry Field;
Herbs, for Man's Use, of various Pow'r,
that either Food or Physic yield.

15 With

15 With cluſter'd Grapes he crowns the Vine,
to cheer Man's Heart oppreſs'd with Cares
Gives Oil that makes his Face to ſhine,
and Corn that waſted Strength repairs.

PART III.

16 The Trees of God, without the Care
or Art of Man, with Sap are fed;
The Mountain Cedar looks as fair
as thoſe in Royal Gardens bred.
17 Safe in the lofty Cedar's Arms
the Wand'rers of the Air may reſt;
The hoſpitable Pine from Harms
protects the Stork, her pious Gueſt.
18 Wild Goats the craggy Rock aſcend,
it's tow'ring Heights their Fortreſs make,
Whoſe Cells in Labyrinths extend,
where feebler Creatures Refuge take.
19 The Moon's inconſtant Aſpect ſhows
th' appointed Seaſons of the Year;
Th' inſtructed Sun his Duty knows,
his Hours to riſe and diſappear.
20, 21 Darkneſs he makes the Earth to ſhroud,
when Foreſt Beaſts ſecurely ſtray;
Young Lions roar their Wants aloud
to Providence, that ſends them Prey.
22 They range all Night, on Slaughter bent,
till ſummon'd by the riſing Morn;
To ſkulk in Dens, with one Conſent,
the conſcious Ravagers return.
23 Forth to the Tillage of his Soil
the Huſbandman ſecurely goes,
Commencing with the Sun his Toil,
with him returns to his Repoſe.
24 How various, Lord, thy Works are found;
for which thy Wiſdom we adore,
The Earth is with thy Treaſure crown'd,
till Nature's Hand can graſp no more.

PART IV.

25 But ſtill the vaſt unfathom'd Main,
of Wonders a new Scene ſupplies,
Whoſe Depths Inhabitants contain
of ev'ry Form and ev'ry Size.
26 Full freighted Ships from ev'ry Port
there cut their unmoleſted Way;

Leviathan,

Leviathan, whom there to sport
thou mad'st, has Compass there to play.
27 These various Troops of Sea and Land,
in Sense of common Want agree:
All wait on thy dispensing Hand,
and have their daily Alms from thee.
28 They gather what thy Stores disperse,
without their Trouble to provide:
Thou op'st thy Hand, the Universe,
the craving World is all supply'd.
29 Thou for a Moment hid'st thy Face,
the num'rous Ranks of Creatures mourn
Thou tak'st their Breath, all Nature's Race
forthwith to Mother Earth return.
30 Again thou send'st thy Spirit forth
t'inspire the Mass with vital Seed;
Nature's restor'd, and Parent Earth
smiles on her new created Breed.
31 Thus through successive Ages stands
firm fix'd thy providential Care;
Pleas'd with the Work of thy own Hands,
thou dost the Waste of Time repair.
32 One Look of thine, one wrathful Look,
Earth's panting Breast with Terror fills;
One touch from thee, with Clouds of Smoke,
in Darkness shrowds the proudest Hills.
33 In praising God, while he prolongs
my Breath, I will that Breath employ;
34 And join Devotion to my Songs,
sincere, as in him is my Joy.
35 While Sinners from Earth's Face are hurl'd,
my Soul, praise thou his holy Name,
Till with my Song the list'ning World
join Consort, and his Praise proclaim.

PSALM CV.

1 O Render Thanks, and bless the Lord;
invoke his sacred Name;
Acquaint the Nations with his Deeds
His matchless Deeds proclaim.
2 Sing to his Praise, in lofty Hymn
his wond'rous Works rehearse;
Make them the Theme of your Discourse,
and Subject of your Verse.
3 Rejoice in his almighty Name,
alone to be ador'd;

And

And let their Hearts o'erflow with Joy
that humbly ſeek the Lord.

4 Seek ye the Lord, his ſaving Strength
devoutly ſtill implore;
And, where he's ever preſent, ſeek
his Face for evermore.

5 The Wonders that his Hands have wrought
keep thankfully in Mind:
The righteous Statutes of his Mouth,
and Laws to us aſſign'd.

6 Know ye his Servant Abr'am's Seed,
and Jacob's choſen Race:

7 He's ſtill our God, his Judgments ſtill
throughout the Earth take Place.

8 His Cov'nant he hath kept in Mind
for num'rous Ages paſt;
Which yet for thouſand Ages more,
in equal Force ſhall laſt.

9 Firſt ſign'd to Abr'am, next, by Oath,
to Iſaac made ſecure;

10 To Jacob and his Heirs at Law
for ever to endure:

11 That Canaan's Land ſhould be their Lot,
when yet but few they were;

12 But few in Number, and thoſe few
all friendleſs Strangers there.

13 In Pilgrimage from Realm to Realm
ſecurely they remov'd:

14 While proudeſt Monarchs, for their Sakes,
ſeverely he reprov'd.

15 "Theſe mine anointed are, (ſaid he)
"let none my Servants wrong;
"Nor treat the pooreſt Prophet ill,
"that does to me belong."

16 A Dearth at laſt, by his Command,
did through the Land prevail;
Till Corn, the chief Support of Life,
ſuſtaining Corn did fail.

17 But his indulgent Providence
had pious Joſeph ſent,
Sold into Egypt, but their Death
who ſold him to prevent,

18 His Feet with heavy Chains were cruſh'd,
with Calumny his Fame;

19 Till

19 Till God's appointed Time and Word
to his Deliv'rance came.
The King his sov'reign Order sent,
and rescu'd him with Speed;
Whom private Malice had confin'd,
the People's Ruler freed.
21 His Court, Revenues, Realms, were all
subjected to his Will;
22 His greatest Princes to control,
and teach his Statesmen Skill.

PART II.

23 To Egypt then, invited Guests,
half-ramish'd Israel came,
And Jacob held, by Royal Grant,
the fertile Soil of Ham.
24 Th' Almighty there with such Increase
his People multiply'd,
Till with their proud Oppressors they
in Strength and Number vy'd.
25 Their vast Increase th' Egyptians' Hearts
with jealous Anger fir'd,
Till they his Servants to destroy
by treach'rous Arts conspir'd.
26 His Servant Moses then he sent,
his chosen Aaron too;
27 Empower'd with Signs and Miracles,
to prove their Mission true.
28 He call'd for Darkness, Darkness came,
Nature his Summons knew;
29 Each Stream and Lake, transform'd to Blood,
the wand'ring Fishes slew.
30 In putrid Floods, throughout the Land,
the Pest of Frogs was bred;
From noisome Fens sent up to croak
at Pharaoh's Board and Bed.
31 He gave the Sign, and Swarms of Flies
came down in cloudy Hosts,
Whilst Earth's enliven'd Dust below,
bred Lice through all their Coasts.
32 He sent them batt'ring Hail for Rain,
and Fire for cooling Dew:
33 He smote their Vines and Forest Plants,
and Garden's Pride o'erthrew.
34 He spake the Word, and Locusts came,
and Caterpillars join'd

They

They prey'd upon the poor Remains
the Storm had left behind.
35 From Trees to Herbage they descend,
no verdant Thing they spare;
But, like the naked fallow Field,
leave all the Pastures bare.
36 From Fields to Villages and Towns,
commission'd Vengeance flew;
One fatal Stroke their eldest Hopes
and Strength of Egypt slew.
37 He brought his Servants forth, enrich'd
with Egypt's borrow'd Wealth;
And, what transcends all Treasures else,
enrich'd with vig'rous Health.
38 Egypt rejoic'd, in Hopes to find
her Plagues with them remov'd;
Taught dearly now to fear worse Ills
by those already prov'd.
39 Their shrouding Canopy by Day,
a journeying Cloud was spread:
A fiery Pillar all the Night
their Desart Marches led.
40 They long'd for Flesh; with Ev'ning Quails
he furnish'd ev'ry Tent:
From Heav'n's high Granary, each Morn,
the Bread of Angels sent.
41 He smote the Rock, whose flinty Breast
pour'd forth a gushing Tide;
Whose flowing Stream where'er they march'd,
the Desart's Drought supply'd.
42 For still he did on Abr'am's Faith
an ancient League reflect:
43 He brought his People forth with Joy,
with Triumph his Elect.
44 Quite rooting out their heathen Foes
from Canaan's fertile Soil,
To them in cheap Possession gave
the Fruit of others' Toil.
45 That they his Statutes might observe,
his sacred Laws obey,
For Benefits so vast, let us
our Songs of Praise repay.

PSALM CVI.

1 O RENDER Thanks to God above,
The Fountain of eternal Love;

Whose

Whose Mercy firm through Ages past
Has stood, and shall for ever last.
2 Who can his mighty Deeds express,
Not only vast, but numberless?
What mortal Eloquence can raise
His Tribute of immortal Praise?
3 Happy are they, and only they,
Who from thy Judgments never stray:
Who know what's right, not only so,
But always practise what they know.
4 Extend to me that Favour, Lord,
Thou to thy Chosen dost afford:
When thou return'st to set them free,
Let thy Salvation visit me.
5 O may I worthy prove to see
Thy Saints in full Prosperity;
That I the joyful Choir may join,
And count thy People's Triumph mine.
6 But ah! can we expect such Grace,
Of Parents vile, the viler Race;
Who their Misdeeds have acted o'er,
And with new Crimes increas'd the Score?
7 Ingrateful, they no longer thought
On all his Works in Egypt wrought;
The Red Sea they no sooner view'd,
But they their base Distrust renew'd.
8 Yet he, to vindicate his Name,
Once more to their Deliv'rance came,
To make his sov'reign Pow'r known,
That he is God, and he alone.
9 To right and Left, and his Command,
The parting Deep disclos'd her Sand;
Where firm and dry the Passage lay,
As through some parch'd and desart Way.
10 Thus rescu'd from their Foes they were,
Who closely press'd upon their Rear;
11 Whose Rage pursu'd them to those Waves,
That prov'd the rash Pursuers' Graves.
12 The wat'ry Mountains sudden Fall,
O'erwhelm'd proud Pharaoh, Host and all:
This Proof did stupid Israel move
To own God's Truth, and praise his Love.

PART II.

13 But soon these Wonders they forgot,
And for his Counsel waited not;

14 But

14 But luſting in the Wilderneſs,
Did him with freſh Temptations preſs.
15 Strong Food at their Requeſt he ſent,
But made their Sin their Puniſhment.
16 Yet ſtill his Saints they did oppoſe,
The Prieſt and Prophet whom he choſe.
17 But Earth the Quarrel to decide,
Her vengeful Jaws extending wide,
Raſh Dathan to her Center drew,
With proud Abiram's factious Crew.
18 The reſt of thoſe who did conſpire
To kindle wild Sedition's Fire,
With all their impious Train, became
A Prey to Heav'n's devouring Flame.
19 Near Horeb's Mount a Calf they made,
And to the molten Image pray'd;
20 Adoring what their Hands did frame,
They chang'd their Glory to their Shame.
21 Their God and Saviour they forgot,
And all his Works in Egypt wrought;
22 His Signs in Ham's aſtoniſh'd Coaſt,
And where proud Pharaoh's Troops were loſt.
23 Thus urg'd, his vengeful Hand he rear'd,
But Moſes in the Breach appear'd;
The Saint did for the Rebels pray,
And turn'd Heav'n's kindled Wrath away.
24 Yet they his pleaſant Land deſpis'd,
Nor his repeated Promiſe priz'd,
25 Nor did th' Almighty's Voice obey;
But when God ſaid, Go up, would ſtay.
26 This ſeal'd their Doom, without Redreſs,
To periſh in the Wilderneſs;
27 Or elſe to be by Heathen's Hands
O'erthrown, and ſcatter'd through the Lands.

PART III.

28 Yet unreclaim'd, this ſtubborn Race
Baal Peor's Worſhip did embrace;
Became his impious Gueſts, and fed
On Sacrifices to the Dead.
29 Thus they perſiſted to provoke
God's Vengeance to the final Stroke;
'Tis come;---the deadly Peſt is come
To execute their gen'ral Doom.
30 But Phineas, fir'd with holy Rage,
(Th' Almighty Vengeance to aſſuage)

Did,

Did, by two bold Offender's Fall,
Th' Atonement make that ranſom'd All.
31 As him a heav'nly Zeal had mov'd,
So Heav'n the zealous Act approv'd;
To him confirming, and his Race,
The Prieſthood he ſo well did grace.
32 At Meribah God's Wrath they mov'd,
Who Moſes for their Sakes reprov'd;
33 Whoſe patient Soul they did provoke,
Till raſhly the meek Prophet ſpoke.
34 Nor, when poſſeſs'd of Canaan's Land,
Did they perform their Lord's Command;
Nor his commiſſion'd Sword employ,
The guilty Nations to deſtroy.
35 Not only ſpar'd the Pagan Crew,
But mingling learnt their Vices too;
36 And Worſhip to thoſe Idols paid,
Which them to fatal Snares betray'd.
37, 38 To Devils they did ſacrifice
Their Children with relentleſs Eyes;
Approach'd their Altars through a Flood
Of their own Sons' and Daughters' Blood.
No cheaper Victims would appeaſe
Canaan's remorſeleſs Deities;
No Blood her Idols reconcile,
But that which did the Land defile.

PART IV.

39 Nor did theſe ſavage Cruelties
The harden'd Reprobate ſuffice;
For after their Hearts' Luſt they went,
And daily did new Crimes invent.
40 But Sins of ſuch infernal Hue
God's Wrath againſt his People drew,
Till he, their once indulgent Lord,
His own Inheritance abhorr'd.
41 He them defenceleſs did expoſe
To their inſulting Heathen Foes;
And made them on the Triumph wait
Of thoſe who bore them greateſt Hate.
42 Nor thus his Indignation ceas'd:
Their Liſt of Tyrants ſtill increas'd,
Till they, who God's mild Sway declin'd,
Were made the Vaſſals of Mankind.
43 Yet, when diſtreſs'd, they did repent,
His Anger did as oft relent:

But

But freed, they did his Wrath provoke,
Renew'd their Sins, and he their Yoke.
4 Nor yet implacable he prov'd,
Nor heard their wretched Cries unmov'd;
5 But did to Mind his Promise bring,
And Mercy's inexhausted Spring.
6 Compassion too he did impart
Ev'n to their Foes' obdurate Heart,
And Pity for their Suff'rings bred
In those who them to Bondage led.
7 Still save us, Lord, and Israel's Bands
Together bring from Heathen Lands;
So to thy Name our Thanks we'll raise,
And ever triumph in thy Praise.
8 Let Israel's God be ever bless'd,
His Name eternally confess'd:
Let all his Saints, with full Accord,
Sing loud Amens---Praise ye the Lord.

PSALM CVII.

TO God your grateful Voices raise,
who does your daily Patron prove:
And let your never-ceasing Praise
attend on his eternal Love.
, 3 Let those give Thanks whom he from Bands
of proud oppressing Foes releas'd;
And brought them back from distant Lands,
from North and South, and West and East.
, 5 Through lonely desart Ways they went,
nor could a peopled City find;
Till quite with Thirst and Hunger spent,
their fainting Souls within them pin'd.
6 Then soon to God's indulgent Ear
did they their mournful Cry address;
Who graciously vouchsaf'd to hear,
and freed them from their deep Distress.
7 From crooked Paths he led them forth,
, and in the certain Way did guide
To wealthy Towns of great Resort,
where all their Wants were well supply'd.
8 O then that all the Earth, with me,
would God for this his Goodness praise,
And for the mighty Works which he
throughout the wond'ring World displays.
9 For he, from Heaven, the sad Estate
of longing Souls with Pity views;

To hungry Souls, that pant for Meat,
his Goodneſs daily Food renews.

PART II.

10 Some lie, with Darkneſs compaſs'd round,
in Death's uncomfortable Shade,
And with unweildy Fetters bound,
by preſſing Cares more heavy made.
11, 12 Becauſe God's Counſels they defy'd,
and lightly priz'd his holy Word,
With theſe Afflictions they were try'd:
they fell, and none could Help afford.
13 Then ſoon to God's indulgent Ear
did they their mournful Cry addreſs;
Who graciouſly vouchſaf'd to hear,
and freed them from their deep Diſtreſs.
14 From diſmal Dungeons, dark as Night,
and Shades as black as Death's Abode,
He brought them forth to chearful Light,
and welcome Liberty beſtow'd.
15 O then that all the Earth with me,
would God for this his Goodneſs praiſe,
And for the mighty Works which he
throughout the wond'rous World diſplays!
16 For he with his almighty Hand
the Gates of Braſs in Pieces broke;
Nor could the maſſy Bars withſtand,
or temper'd Steel reſiſt his Stroke.

PART III.

17 Remorſeleſs Wretches, void of Senſe,
with bold Tranſgreſſions God defy;
And for their multiply'd Offence,
oppreſs'd with ſore Diſeaſes lie.
18 Their Soul a Prey to Pain and Fear,
abhors to taſte the choiceſt Meats;
And they by faint Degrees draw near
to Death's inhoſpitable Gates.
19 Then ſtraight to God's indulgent Ear
do they their mournful Cry addreſs,
Who graciouſly vouchſafes to hear,
and frees them from their deep Diſtreſs.
20 He all their ſad Diſtempers heals,
his Word both Health and Safety gives;
And, when all human Succour fails,
from near Deſtruction them retrieves.

21 O then

21 O then that all the Earth with me
would God for this his Goodneſs praiſe,
And for the mighty Works which he
throughout the wond'ring World diſplays.
22 With Off'rings let his Altar flame,
whilſt they their grateful Thanks expreſs,
And with loud Joy his holy Name
for all his Acts of Wonder bleſs!

PART IV.

23, 24 They that in Ships with Courage bold,
o'er ſwelling Waves their Trade purſue,
Do God's amazing Works behold,
and in the Deep his Wonders view.
25 No ſooner his Command is paſt,
but forth the dreadful Tempeſt flies,
Which ſweeps the Sea with rapid Haſte,
and makes the ſtormy Billows riſe.
26 Sometimes the Ships, toſs'd up to Heav'n,
on Tops of Mountain Waves appear;
Then down the ſteep Abyſs are driv'n,
whilſt ev'ry Soul diſſolves with Fear.
27 They reel and ſtagger to and fro,
like Men with Fumes of Wine oppreſs'd;
Nor do the ſkilful Seamen know
which Way to ſteer, what Courſe is beſt.
28 Then ſtraight to God's indulgent Ear
they do their mournful Cry addreſs;
Who graciouſly vouchſafes to hear,
and frees them from their deep Diſtreſs.
29, 30 He does the raging Storm appeaſe,
and makes the Billows calm and ſtill;
With Joy they ſee their Fury ceaſe,
and their intended Courſe fulfil.
31 O then that all the Earth with me
would God for this his Goodneſs praiſe,
And for the mighty Works which he
throughout the wond'ring World diſplays!
32 Let them, where all the Tribes reſort,
advance to Heav'n his glorious Name,
And in the Elders' ſovereign Court,
with one Conſent his Praiſe proclaim,

PART V.

33, 34 A fruitful Land, where Streams abound
God's juſt Revenge, if People ſin,

Will turn to dry and barren Ground,
to punish those that dwell therein.
35, 36 The parch'd and desart Heath he makes
to flow with Streams and springing Wells,
Which for his Lot the Hungry takes,
and in strong Cities safely dwells.
37, 38 He sows the Field, the Vineyard plants,
which gratefully his Toil repay;
Nor can whilst God his Blessings grants,
his fruitful Seed or Stock decay.
39 But when his Sins Heav'n's Wrath provoke,
his Health and Substance fade away;
He feels th' Oppressors' galling Yoke,
and is of Grief the wretched Prey.
40 The Prince that slights what God commands,
expos'd to Scorn, must quit the Throne;
And over wild and desart Lands,
where no Path offers, stray alone.
41 Whilst God, from all afflicting Cares,
sets up the humble Man on high,
And makes in Time his num'rous Heirs
with his increasing Flocks to vie.
42, 43 Then Sinners shall have nought to say,
the Just a decent Joy shall show;
The Wise these strange Events shall weigh,
and thence God's Goodness fully know.

PSALM CVIII.

1 O God, my Heart is fully bent
to magnify thy Name;
My Tongue with chearful Songs of Praise,
shall celebrate thy Fame.
2 Awake my Lute; nor thou, my Harp,
thy warbling Notes delay;
Whilst I with early Hymns of Joy
prevent the dawning Day.
3 To all the list'ning Tribes, O Lord,
thy Wonders I will tell;
And to those Nations sing thy Praise
that round about us dwell.
4 Because thy Mercy's boundless Height
the highest Heav'n transcends,
And far beyond th' aspiring Clouds
thy faithful Truth extends.
5 Be thou, O God, exalted high
above the starry Frame;

And

And let the World with one Conſent,
confeſs thy glorious Name.
That all thy choſen People thee
their Saviour may declare;
Let thy right Hand protect me ſtill,
and anſwer thou my Pray'r.
Since God himſelf has ſaid the Word,
whoſe Promiſe cannot fail,
With Joy I Sechem ſhall divide,
and meaſure Succoth's Vale.
Gilead is mine, Manaſſeh too,
and Ephraim owns my Cauſe:
Their Strength my regal Pow'r ſupports,
and Judah gives my Laws.
Moab I'll make my ſervile Drudge,
on vanquiſh'd Edom tread;
And through the proud Philiſtine Lands
my conqu'ring Banners ſpread.
O By whoſe Support and Aid ſhall I
their well fenc'd City gain?
Who will my Troops ſecurely lead
through Edom's guarded Plain?
1 Lord, wilt not thou aſſiſt our Arms,
which late thou didſt forſake?
And wilt not thou of theſe our Hoſts
once more the Guidance take?
2 O, to thy Servant in Diſtreſs
thy ſpeedy Succour ſend;
For vain it is on human Aid
for Safety to depend.
3 Then valiant Acts ſhall we perform,
if thou thy Pow'r diſcloſe;
For God it is, and God alone,
that treads down all our Foes.

PSALM CIX.

1 O GOD, whoſe former Mercies make
my conſtant Praiſe thy Due,
Hold not thy Peace, but my ſad State
with wonted Favour view.
2 For ſinful Men, with lying Lips,
deceitful Speeches frame,
And with their ſtudy'd Slanders ſeek
to wound my ſportleſs Fame.
3 Their reſtleſs Hatred prompts them ſtill
malicious Lies to ſpread;

And all against my Life combine,
by causeless Fury led.
4 Those whom with tend'rest Love I us'd,
my chief Opposers are;
Whilst I, of other Friends bereft,
resort to thee by Pray'r.

5 Since Mischief for the Good I did,
their strange Reward does prove,
And Hatred's the Return they make
for undissembled Love:
6 Their guilty Leader shall be made
to some ill Man a Slave;
And, when he's try'd, his mortal Foe
for his Accuser have.

7 His Guilt, when Sentence is pronounc'd,
shall meet a dreadful Fate,
Whilst his rejected Pray'r but serves
his Crimes to aggravate.
8 He, snatch'd by some untimely Fate,
sha'n't live out half his Days:
Another, by divine Decree,
shall on his Office seize.

9, 10 His Seed shall Orphans be, his Wife
a Widow plung'd in Grief;
His vagrant Children beg their Bread,
where none can give Relief.
11 His ill-got Riches shall be made
to Usurers a Prey;
The Fruit of all his Toil shall be
by Strangers borne away.

12 None shall be found that to his Want,
their Mercy will extend,
Or to his helpless Orphan Seed
the least Assistance lend.
13 A swift Destruction soon shall seize
on his unhappy Race;
And the next Age his hated Name
shall utterly deface.

14 The Vengeance of his Father's Sins
upon his Head shall fall;
God on his Mother's Crimes shall think,
and punish him for all.
15 All these in horrid Order rank'd,
before the Lord shall stand,

Till

Till his fierce Anger quite cuts off
their Mem'ry from the Land.

PART II.

16 Becauſe he never Mercy ſhow'd,
but ſtill the Poor oppreſs'd;
And ſought to ſlay the helpleſs Man,
with heavy Woes diſtreſs'd:
17 Therefore the Curſe he lov'd to vent
ſhall his own Portion prove;
And Bleſſing, which he ſtill abhorr'd,
ſhall far from him remove.
18 Since he in curſing took ſuch Pride,
like Water it ſhall ſpread,
Through all his Veins, and ſtick like Oil,
with which his Bones are fed.
19 This, like a poiſon'd Robe, ſhall ſtill
his conſtant Cov'ring be,
Or an envenom'd Belt, from which
he ſhall be never free.
20 Thus ſhall the Lord reward all thoſe
that ill to me deſign,
That with malicious falſe Reports
againſt my Life combine.
21 But for thy glorious Name, O God,
do thou deliver me;
And for thy gracious Mercy's Sake,
preſerve and ſet me free.
22 For I, to utmoſt Straits reduc'd,
am void of all Relief;
My Heart is wounded with Diſtreſs,
and quite pierc'd through with Grief.
I, like an Ev'ning Shade, decline,
which vaniſhes apace:
Like Locuſts, up and down I'm toſs'd,
and have no certain Place.
24, 25 My Knees with Faſting are grown weak,
my Body lank and lean;
All that behold me ſhake their Heads,
and treat me with Diſdain.
26, 27 But for thy Mercy's Sake, O Lord,
do thou my Foes withſtand;
That all may ſee 'tis thy own Act,
the Work of thy right Hand.
28 Then let them curſe, ſo thou but bleſs:
let Shame the Portion be

Of all that my Deſtruction ſeek,
while I rejoice in thee.
29 My Foe ſhall with Diſgrace be cloath'd,
and, Spite of all his Pride,
His own Confuſion, like a Cloke,
the guilty Wretch ſhall hide.
30 But I to God, in grateful Thanks,
my chearful Voice will raiſe;
And where the great Aſſembly meets,
ſet forth his noble Praiſe.
31 For him the Poor ſhall always find
their ſure and conſtant Friend:
And he ſhall from unrighteous Dooms
their guiltleſs Souls defend.

PSALM CX.

1 THE Lord unto my Lord thus ſpake,
"Till I thy Foes thy Footſtool make,
"ſit thou, in State, at my right Hand:
2 "Supreme in Sion thou ſhalt be,
"And all thy proud Oppoſers ſee
"ſubjected to thy juſt Command.
3 "Thee, in thy Pow'r's triumphant Day,
"The willing Nations ſhall obey:
"and, when thy riſing Beams they view,
"Shall all (redeem'd from Errors Night)
"Appear as numberleſs and bright
"as Cryſtal Drops and Morning Dew."
4 The Lord hath ſworn, nor ſworn in vain,
That, like Melchiſedech's, thy Reign
and Prieſthood ſhall no Period know:
5 No proud Competitor to ſit
At thy right Hand will he permit,
but in his Wrath crown'd Heads o'erthrow.
6 The ſentenc'd Heathen he ſhall ſlay,
And fill with Carcaſes his Way,
till he hath ſtruck Earth's Tyrants dead:
7 But in the High-way Brooks ſhall firſt,
Like a poor Pilgrim, ſlake his Thirſt,
and then in Triumph raiſe his Head.

PSALM CXI.

1 PRAISE ye the Lord; our God to praiſe
My Soul her utmoſt Pow'rs ſhall raiſe,
With private Friends, and in the Throng
Of Saints, his Praiſe ſhall be my Song.

2 His

2 His Works for Greatneſs though renown'd,
His wond'rous Works with Eaſe are found
By thoſe who ſeek for them aright,
And in the pious Search delight.
3 His Works are all of matchleſs Fame,
And univerſal Glory claim;
His Truth, confirm'd through Ages paſt,
Shall to eternal Ages laſt.
4 By Precepts he has us enjoin'd,
To keep his wond'rous Works in Mind;
And to Poſterity record,
That good and gracious is our Lord.
5 His Bounty, like a flowing Tide,
Has all his Servants' Wants ſupply'd;
And he will ever keep in Mind
His Cov'nant with our Fathers ſign'd,
6 At once aſtoniſh'd and o'erjoy'd,
They ſaw his matchleſs Pow'r employ'd;
Whereby the Heathen were ſuppreſs'd,
And we their Heritage poſſeſs'd.
7 Juſt are the Dealings of his Hands,
Immutable are his Commands:
8 By Truth and Equity ſuſtain'd,
And for eternal Rules ordain'd.
9 He ſet his Saints from Bondage free,
And then eſtabliſh'd his Decree,
For ever to remain the ſame;
Holy and Rev'rend is his Name.
10 Who Wiſdom's ſacred Prize would win,
Muſt with the Fear of God begin;
Immortal Praiſe and heav'nly Skill
Have they, who know and do his Will.

PSALM CXII.

HALLELUJAH.

1 THAT Man is bleſs'd, who ſtands in Awe
Of God, and loves his ſacred Law:
2 His Seed on Earth ſhall be renown'd,
And with ſucceſſive Honours crown'd.
3 His Houſe, the Seat of Wealth, ſhall be
An inexhauſted Treaſury;
His Juſtice, free from all Decay,
Shall Bleſſings to his Heirs convey.
4 The Soul that's fill'd with Virtue's Light,
Shines brighteſt in Affliction's Night;

To pity the Distress'd inclin'd,
As well as just to all Mankind.
5 His lib'ral Favours he extends,
To some he gives, to others lends;
Yet what his Charity impairs,
He saves by Prudence in Affairs.
6 Beset with threat'ning Dangers round,
Unmov'd shall he maintain his Ground:
The sweet Remembrance of the Just
Shall flourish, when he sleeps in Dust.
7 Ill Tidings never can surprise
His Heart that fix'd, on God relies:
8 On Safety's Rock he sits and sees
The Shipwreck of his Enemies.
9 His Hands, while they his Alms bestow'd,
His Glory's future Harvest sow'd,
Whence he shall reap Wealth, Fame, Renown,
A temp'ral and eternal Crown.
10 The Wicked shall his Triumph see,
And gnash their Teeth in Agony;
While their unrighteous Hopes decay,
And vanish with themselves away.

PSALM CXIII.

1 YE Saints and Servants of the Lord,
The Triumphs of his Name record;
2 His sacred Name for ever bless.
3 Where'er the circling Sun displays
His rising Beams or setting Rays,
due Praise to his great Name address.
4 God through the World extends his Sway:
The Regions of eternal Day,
but Shadows of his Glory are.
5 With him whose Majesty excels,
Who made the Heav'n in which he dwells,
let no created Pow'r compare.
6 Though 'tis beneath his State to view
In highest Heav'n what Angels do,
yet he to Earth vouchsafes his Care:
He takes the Needy from his Cell,
Advancing him in Courts to dwell,
Companion to the greatest there.
7 When childless Families despair,
He sends the Blessing of an Heir,
to rescue their expiring Name;
Makes her that barren was to bear,

And

And joyfully her Fruit to rear:
O then extol his matchleſs Fame!

PSALM CXIV.

1 WHEN Iſrael, by th' Almighty led,
(enrich'd with their Oppreſſors' Spoil)
From Egypt march'd, and Jacob's Seed
from Bondage in a foreign Soil;
2 Jehovah, for his Reſidence,
choſe out imperial Judah's Tent,
His Manſion Royal, and from thence
through Iſrael's Camp his Orders ſent.
3 The diſtant Sea with Terror ſaw,
and from th' Almighty's Preſence fled;
Old Jordan's Streams, ſurpriz'd with Awe,
retreated to their Fountain's Head.
4 The taller Mountains ſkipp'd like Rams,
when Danger near the Fold they hear;
The Hills ſkipp'd after them like Lambs,
affrighted by their Leader's Fear.
5 O Sea! what made your Tide withdraw,
and naked leave your oozy Bed?
Why, Jordan, againſt Nature's Law,
recoild'ſt thou to thy Fountains Head?
6 Why, Mountains, did ye ſkip like Rams,
when Danger does approach the Fold?
Why after you the Hills like Lambs,
when they their Leader's Flight behold?
7 Earth, tremble on; well may'ſt thou fear
thy Lord and Maker's Face to ſee:
When Jacob's awful God draws near,
'tis Time for Earth and Seas to flee.
8 To flee from God, who Nature's Law,
confirms and cancels at his Will;
Who Springs from flinty Rocks can draw,
and thirſty Vales with Water fill.

PSALM CXV.

1 LORD, not to us, we claim no Share,
but to thy ſacred Name
Give Glory, for thy Mercy's Sake,
and Truth's eternal Fame.
2 Why ſhould the Heathen cry, Where's now
the God whom we adore?
3 Convince them that in Heav'n thou art
and uncontroul'd thy Pow'r.

4 Their Gods but Gold and Silver are,
the Works of mortal Hands;
5 With ſpeechleſs Mouth and ſightleſs Eyes
the molten Idol ſtands.
6 The Pageant has both Ears and Noſe,
but neither hears nor ſmells;
7 It's Hands and Feet nor feel nor move,
no Life within it dwells.
8 Such ſenſeleſs Stocks they are, that we
can nothing like them find,
But thoſe who on their Help rely,
and them for Gods deſign'd.
9 O Iſrael, make the Lord your Truſt,
who is your Help and Shield:
10 Prieſts, Levites, truſt in him alone,
who only Help can yield.
11 Let all, who truly fear the Lord,
on him their Fear rely;
Who them in Danger can defend,
and all their Wants ſupply.
12, 13 Of us he oft has mindful been,
and Iſrael's Houſe will bleſs;
Prieſts, Levites, Proſelytes, ev'n all
who his great Name confeſs.
14 On you, and on your Heirs, he will
Increaſe of Bleſſings bring:
15 Thrice happy you, who Fav'rites are
of this almighty King!
16 Heav'ns higheſt Orb of Glory he
his Empire's Seat deſign'd;
And gave this lower Globe of Earth
a Portion to Mankind.
17 They who in Death and Silence ſleep,
to him no Praiſe afford:
18 But we will bleſs for evermore
our ever-living Lord.

PSALM CXVI.

1 MY Soul with grateful Thoughts of Love
intirely is poſſeſt,
Becauſe the Lord vouchſaf'd to hear
the Voice of my Requeſt.
2 Since he has now his Ear inclin'd,
I never will deſpair;
But ſtill in all the ſtraits of Life
to him addreſs my Pray'r.

3 With deadly Sorrows compaſs'd round,
with Pains of Hell oppreſs'd,
When Troubles ſeiz'd my aching Heart,
and Anguiſh rack'd my Breaſt;

4 On God's almighty Name I call'd,
and thus to him I pray'd:
"Lord, I beſeech thee, ſave my Soul,
"with Sorrow quite diſmay'd."

5, 6 How juſt and merciful is God!
how gracious is the Lord!
Who ſaves the Harmleſs, and to me
does timely Help afford.

7 Then, free from penſive Cares, my Soul,
reſume thy wonted Reſt;
For God has wond'rouſly to thee
His bounteous Love expreſt.

8 When Death alarm'd me, he remov'd
my Dangers and my Fears:
My Feet from falling he ſecur'd,
and dry'd my Eyes from Tears.

9 Therefore my Life's remaining Years,
which God to me ſhall lend,
Will I in Praiſes to his Name,
and in his Service ſpend.

10, 11 In God I truſted, and of him
in greateſt Straits did boaſt;
(For in my Flight all Hopes of Aid
from faithleſs Men were loſt.)

12, 13 Then what Return to him ſhall I
for all his Goodneſs make?
I'll praiſe his Name, and with glad Zeal
the Cup of Bleſſing take.

14, 15 I'll pay my Vows amongſt his Saints,
whoſe Blood (howe'er deſpis'd
By wicked Men) in God's Account
is always highly priz'd:

16 By various Ties, O Lord, muſt I
to thy Dominion bow;
Thy humble Handmaids Son before,
thy ranſom'd Captive now!

17, 18 To thee I'll Off'rings bring of Praiſe;
and, whilſt I bleſs thy Name,
The juſt Performance of my Vows
to all thy Saints proclaim.

19 They

19 They in Jeruſalem ſhall meet,
and in thy Houſe ſhall join,
To bleſs thy Name with one Conſent,
and mix their Songs with mine.

PSALM CXVII.

1 WITH chearful Notes let all the Earth
to Heav'n their Voices raiſe:
Let all, inſpir'd with godly Mirth,
ſing ſolemn Hymns of Praiſe.
2 God's tender Mercy knows no Bound,
his Truth ſhall ne'er decay:
Then let the willing Nations round
their grateful Tribute pay.

PSALM CXVIII.

1, 2 O PRAISE the Lord, for he is good,
his Mercies ne'er decay:
That his kind Favours ever laſt,
let thankful Iſrael ſay.
3, 4 Their Senſe of his eternal Love
let Aaron's Houſe expreſs;
And that it never fails, let all
that fear the Lord confeſs.
5 To God I made my humble Moan,
with Troubles quite oppreſt;
And he releas'd me from my Straits,
and granted my Requeſt.
6 Since therefore God does on my Side,
ſo graciouſly appear,
Why ſhould the vain Attempts of Men
poſſeſs my Soul with Fear?
7 Since God with thoſe that aid my Cauſe,
vouchſafes my Part to take,
To all my Foes I need not doubt
a juſt Return to make.
8, 9 For better 'tis to truſt in God,
and have the Lord our Friend,
Than on the greateſt human Pow'r
for Safety to depend.
10, 11 Though many Nations, cloſely leagu'd,
did oft beſet me round;
Yet, by his boundleſs Pow'r ſuſtain'd,
I did their Strength confound.
12 They ſwarm'd like Bees, and yet their Rage
was but a ſhort-liv'd Blaze;

For

For whilſt on God I ſtill rely'd,
I vanquiſh'd them with Eaſe.

13 When all united preſs'd me hard,
in Hopes to make me fall,
The Lord vouchſaf'd to take my Part,
and ſav'd me from them all.

14 The Honour of my ſtrange Eſcape
to him alone belongs;
He is my Saviour and my Strength,
he only claims my Songs.

15 Joy fills the Dwelling of the Juſt,
whom God has ſav'd from Harm;
For wond'rous Things are brought to paſs
by his almighty Arm.

16 He, by his own reſiſtleſs Pow'r,
has endleſs Honour won;
The ſaving Strength of his right Hand
amazing Works has done.

17 God will not ſuffer me to fall,
but ſtill prolongs my Days;
That, by declaring all his Works,
I may advance his Praiſe.

18 When God had ſorely me chaſtis'd,
till quite of Hopes bereav'd,
His Mercy from the Gates of Death
my fainting Life repriev'd.

19 Then open wide the Temple Gates
to which the Juſt repair,
That I may enter in and praiſe
my great Deliv'rer there.

20, 21 Within thoſe Gates of God's Abode
to which the Righteous preſs,
Since thou haſt heard, and ſet me ſafe,
thy holy Name I'll bleſs.

22, 23 That which the Builders once refus'd,
is now the Corner-ſtone:
This is the wond'rous Work of God,
the Work of God alone.

24, 25 This Day is God's; let all the Land
exalt their chearful Voice:
Lord, we beſeech thee, ſave us now,
and make us ſtill rejoice.

26 Him that approaches in God's Name
let all th' Aſſembly bleſs;

"We

" We that belong to God's own Houſe
" have wiſh'd you good Succeſs."
27 God is the Lord, through whom we all
both Light and Comfort find;
Faſt to the Altar's Horn, with Cords,
the choſen Victim bind.
28 Thou art my Lord, O God, and ſtill
I'll praiſe thy holy Name;
Becauſe thou only art my God,
I'll celebrate thy Fame.
29 O then, with me, give Thanks to God,
who ſtill does gracious prove;
And let the Tribute of our Praiſe
be endleſs as his Love.

PSALM CXIX.

ALEPH.

1 HOW bleſs'd are they who always keep
the pure and perfect Way!
Who never from the ſacred Paths
of God's Commandments ſtray!
2 How bleſs'd! who to his righteous Laws
have ſtill obedient been!
And have with fervent humble Zeal
his Favour ſought to win!
3 Such Men their utmoſt Caution uſe
to ſhun each wicked Deed;
But in the Path which he directs
with conſtant Care proceed.
4 Thou ſtrictly haſt enjoin'd us, Lord,
to learn thy ſacred Will;
And all our Diligence employ
thy Statutes to fulfill.
5 O then that thy moſt holy Will
might o'er my Ways preſide!
And I the Courſe of all my Life
by thy Direction guide!
6 Then, with Aſſurance ſhould I walk,
from all Confuſion free;
Convinc'd, with Joy, that all my Ways
with thy Commands agree.
7 My upright Heart ſhall my glad Mouth
with chearful Praiſes fill;
When, by thy righteous Judgments taught,
I ſhall have learnt thy Will.

8 So

8 So to thy ſacred Laws ſhall I
all due Obſervance pay:
O then forſake me not, my God,
nor caſt me quite away.

BETH.

9 How ſhall the Young preſerve their Ways
from all Pollution free?
By making ſtill their Courſe of Life
with thy Commands agree.
10 With hearty Zeal for thee I ſeek,
to thee for Succour pray;
O ſuffer not my careleſs Steps
from thy right Paths to ſtray.
11 Safe in my Heart, and cloſely hid,
thy Word, my Treaſure, lies;
To ſuccour me with timely Aid,
when ſinful Thoughts ariſe.
12 Secur'd by that, my grateful Soul
ſhall ever bleſs thy Name:
O teach me then by thy juſt Laws
my future Life to frame.
13 My Lips, unlock'd by pious Zeal,
to others have declar'd,
How well the Judgments of thy Mouth
deſerve our beſt Regard.
14 Whilſt in the Way of thy Commands
more ſolid Joy I found,
Than had I been with vaſt Increaſe
of envy'd Riches crown'd.
15 Therefore thy juſt and upright Laws
ſhall always fill my Mind;
And thoſe ſound Rules which thou preſcrib'd
all due Reſpect ſhall find.
16 To keep thy Statutes undefac'd
ſhall be my conſtant Joy;
The ſtrict Remembrance of thy Word
ſhall all my Thoughts employ.

GIMEL.

17 Be gracious to thy Servant, Lord,
do thou my Life defend,
That I, according to thy Word,
my future Time may ſpend.
18 Enlighten both my Eyes and Mind,
that ſo I may diſcern

The

The wond'rous Works which they behold,
who thy ju Precepts learn.
19 Though like a Stranger in the Land,
from Place to Place I ſtray,
Thy righteous Judgments from my Sight
remove not thou away.
20 My fainting Soul is almoſt pin'd,
with earneſt Longing ſpent,
Whil I always on the eager Search
of thy juſt Will intent.
21 Thy ſharp Rebuke ſhall cruſh the Proud,
whom ſtill thy Curſe purſues;
Since they to walk in thy right Ways
preſumptuouſly refuſe.
22 But far from me do thou, O Lord,
Contempt and Shame remove;
For I thy ſacred Laws affect
with undiſſembled Love.
23 Though Princes oft, in Council met,
againſt thy Servant ſpake;
Yet I thy Statutes to obſerve
my conſtant Buſ'neſs make.
24 For thy Commands have always been
my Comfort and Delight;
By them I learn, with prudent Care,
to guide my Steps aright.

DALETH.

25 My Soul, oppreſs'd with deadly Care,
cloſe to the Duſt does cleave;
Revive me, Lord, and let me now
thy promis'd Aid receive.
26 To thee I ſtill declar'd my Ways,
who didſt incline thine Ear;
O teach me then my future Life
by thy juſt Laws to ſteer.
27 If thou wilt make me know thy Laws,
and by their Guidance walk,
The wond'rous Works which thou haſt done
ſhall be my conſtant Talk.
28 But ſee, my Soul within me ſinks,
preſs'd down with weighty Care;
Do thou, according to thy Word,
my waſted Strength repair.
29 Far, far from me be all falſe Ways
and lying Arts remov'd!

But

But kindly grant I ſtill may keep
the Path by thee approv'd!
30 Thy faithful Ways, thou God of Truth,
my happy Choice I've made;
Thy Judgments, as my Rule of Life,
before me always laid.
31 My Care has been to make my Life
with thy Commands agree;
O then preſerve thy Servant, Lord,
from Shame and Ruin free.
32 So in the Way of thy Commands
ſhall I with Pleaſure run,
And, with a Heart enlarg'd with Joy,
ſucceſsfully go on.

H E.

33 Inſtruct me in thy Statutes, Lord,
thy righteous Paths diſplay;
And I from them, through all my Life,
will never go aſtray.
34 If thou true Wiſdom from above
wilt graciouſly impart,
To keep thy perfect Laws I will
devote my zealous Heart.
35 Direct me in the ſacred Ways
to which thy Precepts lead;
Becauſe my chief Delight has been
thy righteous Paths to tread.
36 Do thou, to thy moſt juſt Commands
incline my willing Heart:
Let no Deſire of worldly Wealth
from thee my Thoughts divert.
37 From thoſe vain Objects turn my Eyes,
which this falſe World diſplays;
But give me lively Pow'r and Strength
to keep thy righteous Ways.
38 Confirm the Promiſe which thou mad'ſt,
and give thy Servant Aid,
Who to tranſgreſs thy ſacred Law
is awfully afraid.
39 The foul Diſgrace I juſtly fear,
in Mercy, Lord, remove;
For all the Judgments thou ordain'ſt
are full of Grace and Love.
40 Thou know'ſt how after thy Commands
my longing Heart does pant:

O then

O then make haſte to raiſe me up,
and promis'd Succour grant.

VAU.

41 Thy conſtant Bleſſing, Lord, beſtow,
to chear my drooping Heart;
To me, according to thy Word,
thy ſaving Health impart.
42 So ſhall I, when my Foes upbraid,
this ready Anſwer make;
"In God I truſt, who never will
"his faithful Promiſe break."
43 Then let not quite the Word of Truth
be from my Mouth remov'd;
Since ſtill my Ground of ſtedfaſt Hope,
thy juſt Decrees have prov'd.
44 So I to keep thy righteous Laws
will all my Study bend;
From Age to Age, my Time to come,
in their Obſervance ſpend.
45 Ere long I truſt to walk at large,
from all Incumbrance free;
Since I reſolve to make my Life
with thy Commands agree.
46 Thy Laws ſhall be my conſtant Talk,
and Princes ſhall attend,
Whilſt I the Juſtice of thy Ways
with Confidence defend.
47 My longing Heart and raviſh'd Soul
ſhall both o'erflow with Joy,
When in thy lov'd Commandments I
my happy Hours employ.
48 Then will I to thy juſt Decrees
lift up my willing Hands;
My Care and Buſ'neſs then ſhall be
to ſtudy thy Commands.

ZAIN.

49 According to thy promis'd Grace,
thy Favour, Lord, extend:
Make good to me the Word, on which
thy Servant's Hopes depend.
50 That only Comfort in Diſtreſs
did all my Griefs controul;
Thy Word, when Troubles hemm'd me round,
reviv'd my fainting Soul.

51 Inſulting

51 Insulting Foes did proudly mock,
and all my Hopes deride;
Yet from thy Law not all their Scoff
could make me turn aside.
52 Thy Judgments then, of ancient Date,
I quickly call'd to Mind,
Till, ravish'd with such Thoughts, my Soul
did speedy Comfort find.
53 Sometimes I stand amaz'd, like one
with deadly Horror struck,
To think how all my sinful Foes
have thy just Laws forsook.
54 But I thy Statutes and Decrees
my chearful Anthems made;
Whilst through strange Lands and desart Wilds
I like a Pilgrim stray'd.
55 Thy Name, that chear'd my Heart by Day,
has fill'd my Thoughts by Night;
I then resolv'd by thy just Laws
to guide my Steps aright.
56 That Peace of Mind, which has my Soul
in deep Distress sustain'd,
By strict Obedience to thy Will
I happily obtain'd.

CHETH.

57 O Lord, my God, my Portion thou
and sure Possession art;
Thy Words I stedfastly resolve
to treasure in my Heart.
58 With all the Strength of warm Desire
I did thy Grace implore:
Disclose, according to thy Word,
Thy Mercy's boundless Store.
59 With due Reflection and strict Care
on all my Ways I thought;
And so, reclaim'd to thy just Paths,
my wand'ring Steps I brought.
60 I lost no Time, but made great Haste,
resolv'd, without Delay,
To watch, that I might never more
from thy Commandments stray.
61 Though num'rous Troops of sinful Men
to rob me have combin'd,
Yet I thy pure and righteous Laws
have ever kept in Mind.

62 In

62 In dead of Night I will arise
to sing thy solemn Praise;
Convinc'd how much I always ought
to love thy righteous Ways.
63 To such as fear thy holy Name
myself I closely join;
To all who their obedient Wills
to thy Commands resign.
64 O'er all the Earth thy Mercy, Lord,
abundantly is shed;
O make me then exactly learn
thy sacred Paths to tread.

TETH.

65 With me, thy Servant, thou hast dealt
most graciously, O Lord;
Repeated Benefits bestow'd,
according to thy Word.
66 Teach me the sacred Skill, by which
right Judgment is attain'd,
Who in Belief of thy Commands
have stedfastly remain'd.
67 Before Affliction stopp'd my Course,
my Footsteps went astray;
But I have since been disciplin'd
thy Precepts to obey.
68 Thou art, O Lord, supremely good,
and all thou dost is so;
On me, thy Statutes to discern,
thy saving Skill bestow.
69 The Proud have forg'd malicious Lies,
my spotless Fame to stain;
But my fix'd Heart, without Reserve,
thy Precepts shall retain.
70 While pamper'd they, with prosp'rous Ills,
in sensual Pleasures live,
My Soul can relish no Delight,
but what thy Precepts give.
71 'Tis good for me that I have felt
Affliction's chast'ning Rod,
That I might duly learn and keep
the Statutes of my God.
72 The Law that from thy Mouth proceeds,
of more Esteem I hold
Than untouch'd Mines, than thousand Mines
of Silver and of Gold.

JOD.

JOD.

73 To me, who am the Workmanſhip
of thy almighty Hands,
The heav'nly Underſtanding give
to learn thy juſt Commands.
74 My Preſervation to thy Saints
ſtrong Comfort will afford,
To ſee Succeſs attend my Hopes,
who truſted in thy Word.
75 That right thy Judgments are, I now
by ſure Experience ſee;
And that in Faithfulneſs, O Lord,
thou haſt afflicted me.
76 O let thy tender Mercy now
afford me needful Aid;
According to thy Promiſe, Lord,
to me, thy Servant, made.
77 To me thy ſaving Grace reſtore,
that I again may live;
Whoſe Soul can reliſh no Delight
but what thy Precepts give.
78 Defeat the Proud, who, unprovok'd,
to ruin me have ſought,
Who only on thy ſacred Laws
employ my harmleſs Thought.
79 Let thoſe that fear thy Name eſpouſe
my Cauſe, and thoſe alone,
Who have by ſtrict and pious Search
thy ſacred Precepts known.
80 In thy bleſt Statutes let my Heart
continue always ſound;
That Guilt and Shame, the Sinner's Lot,
may never me confound.

CAPH.

81 My Soul with long Expectance faints
to ſee thy ſaving Grace:
Yet ſtill on thy unerring Word
my Confidence I place.
82 My very Eyes conſume and fail
with waiting for thy Word;
O! when wilt thou thy kind Relief
and promis'd Aid afford?
83 My Skin like ſhrivel'd Parchment ſhows
that long in Smoke is ſet;

Yet no Affliction me can force
thy Statutes to forget.
84 How many Days must I endure
of Sorrow and Distress?
When wilt thou Judgment execute
on them who me oppress?
85 The Proud have digg'd a Pit for me,
that have no other Foes
But such as are averse to thee,
and thy just Laws oppose.
86 With sacred Truth's eternal Laws
all thy Commands agree:
Men persecute me without Cause;
thou, Lord, my Helper be.
87 With close Designs against my Life
they had almost prevail'd;
But in Obedience to thy Will,
my Duty never fail'd.
88 Thy wonted Kindness, Lord, restore,
my drooping Heart to cheer;
That by thy righteous Statutes I
my Life's whole Course may steer.

LAMED.

89 For ever and for ever, Lord,
unchang'd thou dost remain;
Thy Word establish'd in the Heav'ns,
does all their Orbs sustain.
90 Through circling Ages, Lord, thy Truth
immoveable shall stand,
As doth the Earth, which thou uphold'st
by thy almighty Hand.
91 All Things the Course by thee ordain'd
ev'n to this Day fulfil;
They are thy faithful Subjects all,
and Servants of thy Will.
92 Unless thy sacred Law had been
my Comfort and Delight,
I must have fainted, and expir'd
in dark Affliction's Night.
93 Thy Precepts, therefore, from my Thoughts
shall never, Lord, depart;
For thou by them hast to new Life
restor'd my dying Heart.
94 As I am thine, intirely thine,
protect me, Lord, from Harm,

Who have thy Precepts fought to know,
and carefully perform.

95 The Wicked have their Ambuſh laid
my guiltleſs Life to take;
But in the Midſt of Danger I
thy Word my Study make.

96 I've ſeen an End of what we call
Perfection here below:
But thy Commandments, like thyſelf,
no Change or Period know.

M E M.

97 The Love that to thy Laws I bear,
no Language can diſplay;
They with freſh Wonders entertain
my raviſh'd Thoughts all Day.

98 Through thy Commands I wiſer grow
than all my ſubtle Foes;
For thy ſure Word doth me direct,
and all my Ways diſpoſe.

99 From me my former Teachers now
may abler Counſel take,
Becauſe thy ſacred Precepts I
my conſtant Study make.

100 In Underſtanding I excel
the Sages of our Days;
Becauſe by thy unerring Rules
I order all my Ways.

101 My Feet with Care I have refrain'd
from ev'ry ſinful Way,
That to thy ſacred Word I might
intire Obedience pay.

102 I have not from thy Judgments ſtray'd,
by vain Deſires miſled;
For, Lord, thou haſt inſtructed me
thy righteous Paths to tread.

103 How ſweet are all thy Words to me!
O what divine Repaſt!
How much more grateful to my Soul,
than Honey to my Taſte!

104 Taught by thy ſecret Precepts, I
with heav'nly Skill am bleſt,
Through which the treach'rous Ways of Sin
I utterly deteſt.

NUN.

105 Thy Word is to my Feet a Lamp,
the Way of Truth to show;
A Watch-Light to point out the Path
in which I ought to go.
106 I swear (and from my solemn Oath
will never start aside)
That in thy righteous Judgments I
will stedfastly abide.
107 Since I with Griefs am so oppreſt,
that I can bear no more,
According to thy Word do thou
my fainting Soul restore.
108 Let still my Sacrifice of Praise
with thee Acceptance find;
And in thy righteous Judgments, Lord,
instruct my willing Mind.
109 Though ghastly Dangers me surround,
my Soul they cannot awe,
Nor with continual Terrors keep
from thinking on thy Law.
110 My wicked and invet'rate Foes
for me their Snares have laid;
Yet I have kept the upright Path,
nor from thy Precepts stray'd.
111 Thy Testimonies I have made
my Heritage and Choice:
For they, when other Comforts fail,
my drooping Heart rejoice.
112 My Heart with every Zeal began
thy Statutes to obey,
And till my Course of Life is done,
shall keep thy upright Way.

SAMECH.

113 Deceitful Thoughts and Practices
I utterly detest;
But to thy Law Affection bear
too great to be expreſt.
114 My Hiding-Place, my Refuge-Tow'r
and Shield art thou, O Lord;
I firmly anchor all my Hopes
on thy unerring Word.
115 Hence ye that trade in Wickedneſs,
approach not my abode;

For

For firmly I resolve to keep
the Precepts of my God.
116 According to thy gracious Word,
from Danger set me free;
Nor make me of those Hopes asham'd,
that I repose in thee.
117 Uphold me, so shall I be safe,
and rescu'd from Distress;
To thy Decrees continually
my just Respect address.
118 The Wicked thou hast trod to Earth,
who from thy Statutes stray'd:
Their vile Deceit the just Reward
of their own Falshood made.
119 The Wicked from thy holy Land
thou dost like Dross remove;
I therefore, with such Justice charm'd,
thy Testimonies love.
120 Yet with that Love they make me dread,
lest I should so offend,
When on Transgressors I behold
thy Judgments thus descend.

AIN.

121 Judgment and Justice I have lov'd;
O therefore, Lord, engage
In my Defence, nor give me up
to my Oppressors' Rage.
122 Do thou be Surety, Lord, for me,
and so shall this Distress;
Prove good for me; nor shall the Proud,
my guiltless Soul oppress.
123 My Eyes, alas! begin to fail,
in long Expectance held;
Till thy Salvation they behold,
and righteous Word fulfill'd.
124 To me, thy Servant, in Distress,
thy wonted Grace display,
And discipline my willing Heart
thy Statutes to obey.
125 On me, devoted to thy Fear,
thy sacred Skill bestow,
That of thy Testimonies I
the full Extent may know.
126 'Tis Time, high Time, for thee, O Lord,
thy Vengeance to employ,

When Men with open Violence
thy ſacred Law deſtroy.
127 Yet their Contempt of thy Commands
but makes their Value riſe
In my Eſteem, who pureſt Gold
compar'd with them deſpiſe.
128 Thy Precepts therefore I account,
in all Reſpects, divine:
They teach me to diſcern the right,
and all falſe Ways decline.

P E.

129 The Wonders which thy Laws contain,
no Words can repreſent;
Therefore to learn and practiſe them,
my zealous Heart is bent.
130 The very Entrance to thy Word
celeſtial Light diſplays;
And Knowledge of true Happineſs
to ſimpleſt Minds conveys.
131 With eager Hopes I waiting ſtood,
and fainting with Deſire,
That of thy wiſe Commands I might
the ſacred Skill acquire.
132 With Favour, Lord, look down on me,
who thy Relief implore;
As thou art wont to viſit thoſe
who thy bleſt Name adore.
133 Directed by thy heavenly Word
let all my Footſteps be;
Nor Wickedneſs of any Kind
Dominion have o'er me.
134 Releaſe, intirely ſet me free
from perſecuting Hands,
That, unmoleſted, I may learn
and practiſe thy Commands.
135 On me devoted to thy Fear,
Lord, make thy Face to ſhine:
Thy Statutes both to know and keep,
my Heart with Zeal incline.
136 My Eyes to weeping Fountains turn,
whence briny Rivers flow,
To ſee Mankind againſt thy Laws
in bold Defiance go.

T S A D D I.

137 Thou art the righteous Judge, in whom
wrong'd Innocence may truſt;

And,

And, like thyſelf, thy Judgments, Lord,
in all Reſpects are juſt.
138 Moſt juſt and true thoſe Statutes were,
which thou didſt firſt decree;
And all with Faithfulneſs perform'd
ſucceeding Times ſhall ſee.
139 With Zeal my Fleſh conſumes away,
my Soul with Anguiſh fleets,
To ſee my Foes contemn at once
thy Promiſes and Threats.
140 Yet each neglected Word of thine
(howe'er by them deſpis'd)
Is pure, and for eternal Truth
by me, thy Servant, priz'd.
141 Brought, for thy Sake, to low Eſtate,
Contempt for all I find;
Yet no Affronts or Wrongs can drive
thy Precepts from my Mind.
142 Thy Righteouſneſs ſhall then endure,
when Time itſelf is paſt;
Thy Law is Truth itſelf, that Truth
which ſhall for ever laſt.
143 Tho' Trouble, Anguiſh, Doubts, and Dread,
to compaſs me unite;
Beſet with Danger, ſtill I make
thy Precepts my Delight.
144 Eternal and unerring Rules
thy Teſtimonies give:
Teach me the Wiſdom that will make
my Soul for ever live.

KOPH.

145 With my whole Heart to God I call'd,
Lord, hear my earneſt Cry;
And I thy Statutes to perform
will all my Care apply.
146 Again more fervently I pray'd,
O ſave me, that I may
Thy Teſtimonies throughly know,
and ſtedfaſtly obey.
147 My earlier Pray'r the dawning Day
prevented, while I cry'd
To him, on whoſe engaging Word
my Hope alone rely'd.
148 With Zeal have I awak'd before
the midnight Watch was ſet,

That I of thy myſterious Word
might perfect Knowledge get.
149 Lord, hear my ſupplicating Voice,
and wonted Favour ſhew;
O quicken me, and ſo approve
thy Judgment ever true.
150 My perſecuting Foes advance,
and hourly nearer draw;
What Treatment can I hope from them
who violate thy Law?
151 Though they draw nigh, my Comfort is,
thou, Lord, art yet more near;
Thou, whoſe Commands are righteous all,
thy Promiſes ſincere.
152 Concerning thy divine Decrees,
my Soul has known of old,
That they were true, and ſhall their Truth
to endleſs Ages hold.

RESCH.

153 Conſider my Affliction, Lord,
and me from Bondage draw:
Think on thy Servant in Diſtreſs,
who ne'er forgets thy Law.
154 Plead thou my Cauſe; to that and me
thy timely Aid afford;
With Beams of Mercy quicken me
according to thy Word.
155 From harden'd Sinners thou remov'ſt
Salvation far away;
'Tis juſt thou ſhould'ſt withdraw from them
who from thy Statutes ſtray.
156 Since great thy tender Mercies are
to all who thee adore;
According to thy Judgments, Lord,
my fainting Hopes reſtore.
157 A num'rous Hoſt of ſpiteful Foes
againſt my Life combine:
But all too few to force my Soul
thy Statutes to decline.
158 Thoſe bold Tranſgreſſors I beheld,
and was with Grief oppreſs'd,
To ſee with what audacious Pride
thy Cov'nant they tranſgreſs'd.
159 Yet while they ſlight, conſider, Lord,
how I thy Precepts love:

O therefore

O therefore quicken me with Beams
of Mercy from above.
160 As from the Birth of Time thy Truth
has held through Ages paſt,
So ſhall thy righteous Judgments, firm,
to endleſs Ages laſt.

SCHIN.

161 Though mighty Tyrants, without Cauſe,
conſpire my Blood to ſhed,
Thy ſacred Word has Pow'r alone
to fill my Heart with Dread.
162 And yet that Word my joyful Breaſt
with heav'nly Rapture warms;
Nor Conqueſt, nor the Spoils of War,
have ſuch tranſporting Charms.
163 Perfidious Practices and Lies
I utterly deteſt;
But to thy Laws Affection bear,
too vaſt to be expreſt.
164 Sev'n Times a Day, with grateful Voice,
thy Praiſes I reſound,
Becauſe I find thy Judgments all
with Truth and Juſtice crown'd.
165 Secure, ſubſtantial Peace have they
who truly love thy Law;
No ſmiling Miſchief then can tempt,
nor frowning Danger awe.
166 For thy Salvation I have hop'd,
and though ſo long delay'd,
With chearful Zeal and ſtricteſt Care
all thy Commands obey'd.
167 Thy Teſtimonies I have kept,
and conſtantly obey'd;
Becauſe the Love I bore to them
thy Service eaſy made.
168 From ſtrict Obſervance of thy Laws
I never yet withdrew;
Convinc'd that my moſt ſecret Ways
are open to thy View.

TAU.

169 To my Requeſt and earneſt Cry
attend, O gracious Lord;
Inſpire my Heart with heav'nly Skill,
according to thy Word.

170 Let my repeated Pray'r at last
before thy Throne appear;
According to thy plighted Word,
for my Relief draw near.
171 Then shall my grateful Lips return
the Tribute of their Praise,
When thou thy Counsels hast reveal'd,
and taught me thy just Ways.
172 My Tongue the Praises of thy Word
shall thankfully resound,
Because thy Promises are all
with Truth and Justice crown'd.
173 Let thy almighty Arm appear,
and bring me timely Aid;
For I the Laws thou hast ordain'd,
my Heart's free Choice have made.
174 My Soul has waited long to see
thy saving Grace restor'd,
Nor Comfort knew, but what thy Laws
thy heav'nly Laws afford.
175 Prolong my Life, that I may sing
my great Restorer's Praise,
Whose Justice from the Depths of Woe
my fainting Soul shall raise.
176 Like some lost Sheep I've stray'd, till I
despair my Way to find;
Thou, therefore, Lord, thy Servant seek,
who keeps thy Laws in Mind.

PSALM CXX.

1 IN deep Distress I oft have cry'd
To God who never yet deny'd
to rescue me, oppress'd with Wrongs;
2 Once more, O Lord, Deliv'rance send,
From lying Lips my Soul defend,
and from the Rage of sland'ring Tongues:
3 What little Profit can accrue,
And yet what heavy Wrath is due,
O thou perfidious Tongue, to thee?
4 Thy Sting upon thyself shall turn:
Of lasting Flames that fiercely burn,
the constant Fuel thou shalt be.
5 But O! how wretched is my Doom,
Who am a Sojourner become
in barren Mesech's desart Soil!
With Kedar's wicked Tents inclos'd,

To

To lawleſs Savages expos'd,
who live on Nought but Theft and Spoil.
6 My hapleſs Dwelling is with thoſe
Who Peace and Amity oppoſe,
and Pleaſure take in others Harms!
7 Sweet Peace is all I court and ſeek;
But when to them of Peace I ſpeak,
they ſtraight cry out, To Arms, To Arms.

PSALM CXXI.

1 TO Sion's Hill I lift my Eyes,
from thence expecting Aid;
2 From Sion's Hill and Sion's God,
who Heav'n and Earth has made.
3 Then thou, my Soul, in Safety reſt,
thy Guardian will not ſleep:
4 His watchful Care, that Iſrael guards,
will Iſrael's Monarch keep.
5 Shelter'd beneath th' Almighty's Wings
thou ſhalt ſecurely reſt.
6 Where neither Sun nor Moon ſhall thee
by Day or Night moleſt.
7 From common Accidents of Life
his Care ſhall guard thee ſtill;
8 From the blind Strokes of Chance, and Foes
that lie in wait to kill.
9 At Home, Abroad, in Peace, in War,
thy God ſhall thee defend;
Conduct thee thro' Life's Pilgrimage
ſafe to thy Journey's End.

PSALM CXXII.

1 O 'Twas a joyful Sound to hear
our Tribes devoutly ſay,
Up, Iſrael, to the Temple haſte,
and keep your feſtal Day.
2 At Salem's Courts we muſt appear
with our aſſembled Pow'rs,
3 In ſtrong and beauteous Order rang'd,
like her united Tow'rs.
4 'Tis thither, by divine Command
the Tribes of God repair,
Before his Ark to celebrate
his Name with Praiſe and Pray'r.
5 Tribunals ſtand erected there,
where Equity takes Place;

There ſtand the Courts and Palaces
of Royal David's Race.

6 O, pray we then for Salem's Peace,
for they ſhall proſp'rous be,
(Thou holy City of our God!)
who bear true Love to thee.

7 May Peace within thy ſacred Walls
a conſtant Gueſt be found,
With Plenty and Proſperity
thy Palaces be crown'd.

8 For my dear Brethren's Sake, and Friends
no leſs than Brethren dear,
I'll pray---May Peace in Salem's Tow'rs
a conſtant Gueſt appear.

9 But moſt of all I'll ſeek thy Good,
and ever wiſh thee well,
For Sion and the Temple's Sake,
where God vouchſafes to dwell.

PSALM CXXIII.

1, 2 ON thee, who dwell'ſt above the Skies,
For Mercy wait my longing Eyes
As Servants watch their Maſters' Hands,
And Maids their Miſtreſſes' Commands.

3, 4 O then have Mercy on us, Lord,
Thy gracious Aid to us afford:
To us, whom cruel Foes oppreſs,
Grown rich and proud by our Diſtreſs.

PSALM CXXIV.

1 HAD not the Lord (may Iſrael ſay)
been pleas'd to interpoſe,

2 Had he not then eſpous'd our Cauſe,
when Men againſt us roſe.

3, 4, 5 Their Wrath had ſwallow'd us alive
and rag'd without Control;
Their Spite and Pride's united Floods
had quite o'erwhelm'd our Soul.

6 But prais'd be our eternal Lord,
who reſcu'd us that Day,
Nor to their ſavage Jaws gave up
our threat'ned Lives a Prey.

7 Our Soul is like a Bird eſcap'd
from out the Fowler's Net;
The Snare is broke, their Hopes are croſs'd,
and we at Freedom ſet.

8 Secure

8 Secure in his almighty Name
our Confidence remains,
Who, as he made both Heav'n and Earth,
of both ſole Monarch reigns.

PSALM CXXV.

1 WHO place on Sion's God their Truſt,
like Sion's Rock ſhall ſtand;
Like her immoveable be fix'd
by his almighty Hand.
2 Look how the Hills on ev'ry Side
Jeruſalem incloſe;
So ſtands the Lord around his Saints
to guard them from their Foes.
3 The Wicked may afflict the Juſt,
but ne'er too long oppreſs,
Nor force him by Deſpair to ſeek
baſe Means for his Redreſs.
4 Be good, O righteous God, to thoſe
who righteous Deeds affect:
The Heart that Innocence retains,
let Innocence protect.
5 All thoſe who walk in crooked Paths,
The Lord ſhall ſoon deſtroy;
Cut off th' Unjuſt, but crown the Saints
With laſting Peace and Joy.

PSALM CXXVI.

1 WHEN Sion's God her Sons recall'd
from long Captivity,
It ſeem'd at firſt a pleaſing Dream
of what we wiſh'd to ſee.
2 But ſoon in unaccuſtom'd Mirth
we did our Voice employ,
And ſung our great Reſtorer's Praiſe
in thankful Hymns of Joy.
Our Heathen Foes repining ſtood,
yet were compell'd to own,
That great and wond'rous was the Work
our God for us had done.
3 'Twas great, ſay they, 'twas wond'rous great,
much more ſhould we confeſs;
The Lord has done great Things, whereof
we reap the glad Succeſs.
4 To us bring back the Remnant, Lord,
of Iſr'el's captive Bands,

More welcome than refreshing Show'rs
to parch'd and thirsty Lands.
5 That we, whose Work commenc'd in Tears,
may see our Labours thrive,
Till finish'd with Success, to make
our drooping Hearts revive.
6 Tho' he despond that sows his Grain,
yet doubtless he shall come
To bind his full-ear'd Sheaves, and bring
the joyful Harvest home.

PSALM CXXVII.

1 WE build with fruitless Cost, unless
the Lord the Pile sustain,
Unless the Lord the City keep,
the Watchmen wakes in vain.
2 In vain we rise before the Day,
and late to Rest repair,
Allow no Respite to our Toil,
and eat the Bread of Care.
3 Supplies of Life, with Ease to them,
he on his Saints bestows;
He crowns their Labours with Success,
their Nights with sound Repose.
3 Children, those Comforts of our Life,
are Presents from the Lord;
He gives a num'rous Race of Heirs,
as Piety's Reward.
4 As Arrows in a Giant's Hand,
when marching forth to War,
Ev'n so the Sons of sprightly Youth
their Parents Safeguard are.
5 Happy the Man whose Quiver's fill'd
with these prevailing Arms;
He needs not fear to meet his Foe,
at Law, or War's Alarms.

PSALM CXXVIII.

1 THE Man is blest that fears the Lord,
not only Worship pays,
But keeps his Steps confin'd with Care
to his appointed Ways.
2 He shall upon the sweet Returns
of his own Labour feed;
Without Dependance, live and see
his Wishes all succeed.

3 His

3 His Wife, like a fair fertile Vine,
her lovely Fruit shall bring;
His Children, like young Olive Plants,
about his Table spring.
4, 5 Who fears the Lord shall prosper thus;
him Sion's God shall bless;
And grant him all his Days to see
Jerusalem's Success.
6 He shall live on, till Heirs from him
descend with vast Increase:
Much bless'd in his own prosp'rous State,
and more in Israel's Peace.

PSALM CXXIX.

1 FROM my Youth up, may Israel say,
they oft have me assail'd,
2 Reduc'd me oft to heavy Straits,
but never quite prevail'd.
3 They oft have plow'd my patient Back
with Furrows deep and long:
4 But our just God has broke their Chains,
and rescu'd us from Wrong.
5 Defeat, Confusion, shameful Rout
be still the Doom of those,
Their righteous Doom, who Sion hate,
and Sion's God oppose.
Like Corn upon our Houses Tops,
untimely let them fade,
Which too much Heat, and Want of Root,
has blasted in the Blade:
7 Which in his Arms no Reaper takes,
but unregarded leaves;
No Binder thinks it worth his Pains
to fold it into Sheaves.
8 No Traveller that passes by,
vouchsafes a Minute's Stop,
To give it one kind Look, or crave
Heav'n's Blessing on the Crop.

PSALM CXXX.

1 FROM lowest Depths of Woe
To God I sent my Cry;
2 Lord, hear my supplicating Voice,
and graciously reply.
3 Should'st thou severely judge,
who can the Trial bear?

But thou forgiv'ſt, leſt we deſpond,
and quite renounce thy Fear.
5 My Soul with Patience waits
for thee the living Lord;
My Hopes are on thy Promiſe built,
thy never-failing Word.
6 My longing Eyes look out
for thy enliv'ning Ray,
More duly than the Morning Watch
to ſpy the Dawning Day.
7 Let Iſrael truſt in God,
no Bounds his Mercy knows;
The plenteous Source and Spring from whence
eternal Succour flows;
8 Whoſe friendly Streams to us,
Supplies in Want convey;
A healing Spring, a Spring to cleanſe
and waſh our Guilt away.

PSALM CXXXI.

1 O LORD, I am not proud of Heart,
nor caſt a ſcornful Eye;
Nor my aſpiring Thoughts employ
in Things for me too high.
2 With Infant Innocence thou know'ſt
I have myſelf demean'd;
Compos'd to Quiet, like a Babe
that from the Breaſt is ween'd.
3 Like me let Iſrael hope in God,
his Aid alone implore;
Both now and ever truſt in him,
who lives for evermore.

PSALM CXXXII.

1 LET David, Lord, a conſtant Place
in thy Remembrance find;
Let all the Sorrows he endur'd
be ever in thy Mind.
2 Remember what a ſolemn Oath
to thee, his Lord, he ſwore;
How to the mighty God he vow'd,
whom Jacob's Sons adore:
3, 4 I will not go into my Houſe,
nor to my Bed aſcend;
No ſoft Repoſe ſhall cloſe my Eyes,
nor Sleep my Eye-lids bend;

5 Till

5 Till for the Lord's design'd Abode
I mark the destin'd Ground;
Till I a decent Place of Rest
for Jacob's God have found.

6 Th' appointed Place with Shouts of Joy,
at Ephrata we found,
And made the Wood and neighb'ring Fields
our glad Applause resound.
7 O with due Rev'rence let us then
to his Abode repair;
And, prostrate at his Footstool fall'n,
pour out our humble Pray'r.

8 Arise, O Lord, and now possess
thy constant Place of Rest;
Be that, not only with thy Ark,
but with thy Presence blest.
9, 10 Clothe thou thy Priests with Righteousness,
make thou thy Saints rejoice;
And, for thy Servant David's Sake,
hear thy Anointed's Voice.

11 God sware to David in his Truth,
(nor shall his Oath be vain)
One of thy Offspring after thee
upon thy Throne shall reign.
12 And if thy Seed my Cov'nant keep,
and to my Laws submit;
Their Children too upon thy Throne
for evermore shall sit.

13, 14 For Sion does in God's Esteem
all other Seats excel;
His Place of everlasting Rest,
where he desires to dwell.
15, 16 Her Store, says he, I will increase,
her Poor with Plenty bless;
Her Saints shall shout for Joy, her Priests
my saving Health confess.

17 There David's Pow'r shall long remain
in his successive Line,
And my anointed Servant there
shall with fresh Lustre shine.
18 The Faces of his vanquish'd Foes
Confusion shall o'erspread;
Whilst, with confirm'd Success, his Crown
shall flourish on his Head.

PSALM

PSALM CXXXIII.

1 HOW vast must their Advantage be!
how great their Pleasure prove!
Who live like Brethren, and consent
in Offices of Love!
2 True Love is like that precious Oil,
which, pour'd on Aaron's Head,
Ran down his Beard, and o'er his Robes
it's costly Moisture shed.
3 'Tis like refreshing Dew, which does
on Hermon's Top distil;
Or like the early Drops that fall
on Sion's fruitful Hill.
4 For Sion is the chosen Seat,
where the almighty King
The promis'd Blessing has ordain'd,
and Life's eternal Spring.

PSALM CXXXIV.

1 BLESS God, ye Servants that attend
upon his solemn State,
That in his Temple, Night by Night,
with humble Reverence wait:
2, 3, Within his House lift up your Hands,
and bless his holy Name;
From Sion bless thy Israel, Lord,
who Earth and Heav'n didst frame.

PSALM CXXXV.

1 O Praise the Lord with one Consent,
and magnify his Name;
Let all the Servants of the Lord
his worthy Praise proclaim.
2 Praise him all ye that in his House
attend with constant Care
With those that to his utmost Courts
with humble Zeal repair.
3 For this our truest Interest is,
glad Hymns of Praise to sing;
And with loud Songs to bless his Name,
a most delightful Thing.
4 For God his own peculiar Choice
the Sons of Jacob makes;
And Israel's Offspring for his own
most valu'd Treasure takes.
5 That God is great we often have
by glad Experience found;

And seen how he with wond'rous Pow'r,
above all Gods is crown'd.
6 For he, with unresisted Strength,
performs his sov'reign Will,
In Heav'n and Earth, and watry Stores
that Earth's deep Caverns fill.
7 He raises Vapours from the Ground,
which, pois'd in liquid Air,
Fall down at last in Show'rs, through which
his dreadful Lightnings glare:
8 He from his Store-house brings the Wind;
and he with vengeful Hand
The First-born slew of Man and Beast
through Egypt's mourning Land.
9 He dreadful Signs and Wonders shew'd
through stubborn Egypt's Coasts,
Nor Pharaoh could his Plagues escape,
nor all his num'rous Hosts.
10, 11 'Twas he that various Nations smote,
and mighty Kings suppress'd:
Sihon and Og, and all besides
who Canaan's Land possess'd.
12, 13 Their Land upon his chosen Race
he firmly did entail;
For which his Fame shall always last,
his Praise shall never fail.
14 For God shall soon his People's Cause
with pitying Eyes survey;
Repent him of his Wrath and turn
his kindled Rage away.
15 Those Idols whose false Worship spreads
o'er all the heathen Lands,
Are made of Silver and of Gold,
the Work of human Hands.
16, 17 They move not their fictitious Tongues,
nor see with polish'd Eyes;
Their counterfeited Ears are deaf,
no Breath their Mouths supplies.
18 As senseless as themselves are they
that all their Skill apply
To make them, or in dang'rous Times
on them for Aid rely.
19 Their just Returns of Thanks to God
let grateful Israel pay;

Nor

Nor let the Priests of Aaron's Race
to bless the Lord delay.
20 Their Sense of his unbounded Love
let Levi's House express;
And let all those who fear the Lord,
his Name for ever bless.
21 Let all with Thanks his wond'rous Works
in Sion's Court proclaim,
Let them in Salem, where he dwells,
exalt his holy Name.

PSALM CXXXVI.

1 TO God the mighty Lord
Your joyful Thanks repeat:
To him due Praise afford,
As good as he is great:
2 For God does prove
Our constant Friend,
His boundless Love
Shall never end.
3 To him whose wond'rous Pow'r
All other Gods obey,
Whom earthly Kings adore,
This grateful Homage pay.
For God, &c.
4, 5 By his almighty Hand
Amazing Works are wrought;
The Heav'ns by his Command
Were to Perfection brought.
For God, &c.
6 He spreads the Ocean round
About the spacious Land;
And made the rising Ground
Above the Waters stand.
For God, &c.
7, 8, 9 Thro' Heav'n he did display
His num'rous Hosts of Light;
The Sun to rule by Day,
The Moon and Stars by Night.
For God, &c.
10, 11, 12 He struck the First-born dead
Of Egypt's stubborn Land;
And thence his People led
With his resistless Hand.
For God, &c.

13, 14 By

13, 14 By him the raging Sea,
As if in Pieces rent,
Diſclos'd a middle Way,
Thro' which his People went.
For God, &c.

15 Where ſoon he overthrew
Proud Pharaoh and his Hoſt,
Who, daring to purſue,
Were in the Billows loſt.
For God, &c.

16, 17, 18 Thro' Deſarts vaſt and wild
He led the choſen Seed;
And famous Princes foil'd,
And made great Monarchs bleed.
For God, &c.

19, 20 Sihon, whoſe potent Hand
Great Ammon's Sceptre ſway'd;
And Og, whoſe ſtern Command
Rich Baſhan's Land obey'd.
For God, &c.

21, 22 And of his wond'rous Grace,
Their Lands, whom he deſtroy'd,
He gave to Iſrael's Race,
To be by them enjoy'd.
For God, &c.

23, 24 He, in our Depth of Woes,
On us with Favour thought,
And from our cruel Foes
In Peace and Safety brought.
For God, &c.

25, 26 He does the Food ſupply
On which all creatures live:
To God who reigns on high,
Eternal Praiſes give.
For God will prove
Our conſtant Friend,
His boundleſs Love
Shall never end.

PSALM CXXXVII.

1 WHEN we, our weary Limbs to reſt,
ſat down by proud Euphrates' Stream,
We wept, with doleful Thoughts oppreſt,
and Sion was our mournful Theme.

2 Our Harps, that when with Joy we ſung,
were wont their tuneful Parts to bear,

With

With silent Strings neglected hung
on Willow-Trees that wither'd there.
3 Mean while our Foes, who all conspir'd
to triumph in our slavish Wrongs,
Music and Mirth of us requir'd,
" Come, sing us one of Sion's Songs."
4 How shall we tune our Voice to sing?
or touch our Harps with skilful Hands?
Shall Hymns of Joy to God our King
be sung by Slaves in foreign Lands?
5 O Salem, our once happy Seat!
when I of thee forgetful prove,
Let then my trembling Hand forget
the speaking Strings with Art to move!
6 If I to mention thee forbear,
eternal Silence seize my Tongue;
Or if I sing one chearful Air,
till thy Deliv'rance is my Song.
7 Remember, Lord, how Edom's Race,
in thy own City's fatal Day,
Cry'd out, " Her stately Walls deface,
" and with the Ground quite level lay."
8 Proud Babel's Daughter, doom'd to be
of Grief and Woe the wretched Prey;
Bless'd is the Man who shall to thee,
the Wrongs thou laid'st on us repay.
9 Thrice blest, who with just Rage possest,
and deaf to all the Parents' Moans,
Shall snatch thy Infants from the Breast,
and dash their Heads against the Stones.

PSALM CXXXVIII.

1 WITH my whole Heart, my God and King,
thy Praise I will proclaim:
Before the Gods with Joy I'll sing,
and bless thy holy Name.
2 I'll worship at thy sacred Seat;
and, with thy Love inspir'd,
The Praises of thy Truth repeat,
o'er all thy Works admir'd.
3 Thou graciously inclin'dst thine Ear,
when I to thee did cry;
And when my Soul was press'd with Fear,
didst inward Strength supply.
4 Therefore shall ev'ry earthly Prince
thy Name with Praise pursue,

Whom

Whom these admir'd Events convince
that all thy Works are true.
5 They all thy wond'rous Ways, O Lord,
with chearful Songs shall bless;
And all thy glorious Acts record,
thy awful Pow'r confess.
6 For God, although enthron'd on high,
does thence the Poor respect;
The Proud far off his scornful Eye
beholds with just Neglect.
7 Though I with Troubles am oppress'd,
he shall my Foes disarm,
Relieve my Soul when most distress'd,
and keep me safe from Harm.
8 The Lord, whose Mercies ever last,
shall fix my happy State;
And, mindful of his Favours past,
shall his own Works complete.

PSALM CXXXIX.

1, 2 THOU, Lord by strictest Search hast known
My rising up and lying down;
My secret Thoughts are known to thee,
Known long before conceiv'd by me.
3 Thine Eye my Bed and Path surveys,
My public Haunts and private Ways;
4 Thou know'st what 'tis my Lips would vent,
My yet unutter'd Words' Intent.
5 Surrounded by thy Pow'r I stand,
On ev'ry Side I find thy Hand.
6 O Skill, for human Reach too high!
Too dazzling bright for mortal Eye!
7 O could I so perfidious be,
To think of once deserting thee,
Where, Lord, could I thy Influence shun?
Or, whither from thy Presence run?
8 If up to Heav'n I take my Flight,
'Tis there thou dwell'st enthron'd in Light:
If down to Hell's infernal Plains,
'Tis there almighty Vengeance reigns.
9 If I the Morning's Wings could gain,
And fly beyond the Western Main,
10 Thy swifter Hand would first arrive,
And there arrest thy Fugitive.
11 Or, should I try to shun thy Sight
Beneath the sable Wings of Night;

One

One Glance from thee, one piercing Ray,
Would kindle Darkneſs into Day.
12 The Veil of Night is no Diſguiſe,
No ſkreen from thy all-ſearching Eyes;
Thro' midnight Shades thou find'ſt thy way,
As in the blazing Noon of Day.
13 Thou know'ſt the Texture of my Heart,
My Reins and ev'ry vital Part:
Each ſingle Thread, in Nature's Loom,
By thee was cover'd in the Womb.
14 I'll praiſe thee, from whoſe Hands I came,
A Work of ſuch a curious Frame;
The Wonders thou in me haſt ſhown,
My Soul with grateful Joy muſt own.
15 Thine Eyes my Subſtance did ſurvey,
Whilſt yet a lifeleſs Maſs it lay;
In ſecret how exactly wrought,
Ere from it's dark Incloſure brought.
16 Thou didſt the ſhapeleſs Embryo ſee,
It's Parts were regiſter'd by thee;
Thou ſaw'ſt the daily Growth they took,
Form'd by the Model of thy Book:
17 Let me acknowledge too, O God,
That ſince this Maze of Life I trod,
Thy Thoughts of Love to me ſurmount
The Pow'r of Numbers to recount.
18 Far ſooner could I reckon o'er
The Sands upon the Ocean's Shore;
Each Morn, reviſing what I've done,
I find th' Account but new begun.
19 The Wicked thou ſhalt ſlay, O God!
Depart from me, ye Men of Blood,
20 Whoſe Tongues Heav'n's Majeſty profane,
And take th' Almighty's Name in vain.
21 Lord, hate not I their impious Crew
Who thee with Enmity purſue?
And does not Grief my Heart oppreſs,
When Reprobates thy Laws tranſgreſs?
22 Who practiſe Enmity to thee
Shall utmoſt Hatred have from me;
Such Men I utterly deteſt,
As if they were my Foes profeſt.
23, 24 Search, try, O God, my Thoughts and Heart
If Miſchief lurks in any Part;

Correct

Correct me where I go astray,
And guide me in thy perfect Way.

PSALM CXL.

1 PReserve me, Lord, from crafty Foes
of treacherous Intent;
2 And from the Sons of Violence,
on open Mischief bent.
3 Their sland'ring Tongue the Serpent's Sting
in Sharpness does exceed:
Between their Lips the Gall of Asps
and Adders' Venom breed.
4 Preserve me, Lord, from wicked Hands,
nor leave my Soul forlorn,
A Prey to Sons of Violence,
who have my Ruin sworn.
5 The Proud for me have laid their Snare,
and spread their wily Net;
With Traps and Gins, where-e'er I move,
I find my Steps beset.
6 But thus environ'd with Distress,
thou art my God, I said;
Lord, hear my supplicating Voice,
that calls to thee for Aid.
7 O Lord, the God whose saving Strength
kind Succour did betray,
And cover'd my adventrous Head
in Battle's doubtful Day;
8 Permit not their unjust Designs
to answer their Desire;
Lest they, encourag'd by Success,
to bolder Crimes aspire.
9 Let first their Chiefs the sad Effects
of their Injustice mourn;
The Blast of their envenom'd Breath
upon themselves return.
10 Let them who kindled first the Flame,
it's Sacrifice become;
The Pit they digg'd for me be made
their own untimely Tomb.
11 Tho' Slander's Breath may raise a Storm,
it quickly will decay;
Their Rage does but the Torrent swell
that bears themselves away.
12 God will assert the poor Man's Cause,
and speedy Succour give:

The Juſt ſhall celebrate his Praiſe,
and in his Preſence live.

PSALM CXLI.

1 TO thee, O Lord, my Cries aſcend,
O haſte to my Relief;
And with accuſtom'd Pity hear
the Accents of my Grief.
2 Inſtead of Off'rings, let my Pray'r
like Morning Incenſe riſe;
My lifted Hands ſupply the Place
of Ev'ning Sacrifice.

3 From haſty Language curb my Tongue,
and let a conſtant Guard
Still keep the Portal of my Lips
with wary Silence barr'd.
4 From wicked Men's Deſigns and Deeds
my Heart and Hands reſtrain;
Nor let me in the Booty ſhare
of their unrighteous Gain.

5 Let upright Men reprove my Faults,
and I ſhall think them kind;
Like Balm that heals a wounded Head,
I their Reproof ſhall find:
And, in return, my fervent Pray'r
I ſhall for them addreſs,
When they are tempted and reduc'd,
like me, to ſore Diſtreſs.

6 When ſculking in Engedi's Rock,
I to their Chiefs appeal,
If one reproachful Word I ſpoke,
when I had Power to kill.
7 Yet us they perſecute to Death;
our ſcatter'd Ruins lie
As thick as from the Hewer's Axe
the ſever'd Splinters fly.

8 But, Lord, to thee I ſtill direct
my ſupplicating Eyes,
O leave not deſtitute my Soul,
whoſe Truſt on thee relies.
9 Do thou preſerve me from the Snares
that wicked Hands have laid;
Let them in their own Nets be caught,
while my Eſcape is made.

PSALM

PSALM CXLII.

1 TO God with mournful Voice,
in deep Diſtreſs I pray'd;
2 Made him the Umpire of my Cauſe,
my Wrongs before him laid.
3 Thou didſt my Steps direct,
when my griev'd Soul deſpair'd;
For where I thought to walk ſecure,
they had their Traps prepar'd.
4 I look'd, but found no Friend
to own me in Diſtreſs:
All Refuge fail'd, no Man vouchſaf'd
his Pity or Redreſs.
5 To God, at laſt, I pray'd;
Thou, Lord, my Refuge art,
My Portion in the Land of Life,
till Life itſelf depart.
6 Reduc'd to greateſt Straits,
to thee I make my Moan;
O ſave me from oppreſſing Foes,
for me too pow'rful grown.
7 That I may praiſe thy Name,
my Soul from Priſon bring;
Whilſt of thy kind Regard to me
aſſembled Saints ſhall ſing.

PSALM CXLIII.

1 LORD, hear my Pray'r, and to my Cry
thy wonted Audience lend;
In thy accuſtom'd Faith and Truth
a gracious Anſwer ſend.
2 Nor at thy ſtrict Tribunal bring
thy Servant to be try'd;
For in thy Sight no living Man
can e'er be juſtify'd.
3 The ſpiteful Foe purſues my Life,
whoſe Comforts all are fled;
He drives me into Caves as dark
as Manſions of the Dead.
4 My Spirit therefore is o'erwhelm'd,
and ſinks within my Breaſt;
My mournful Heart grows deſolate,
with heavy Woes oppreſt.
5 I call to Mind the Days of old,
and Wonders thou haſt wrought:

My former Dangers and Escapes
employ my musing Thought.
6 To thee my Hands in humble Pray'r
I fervently stretch out;
My Soul for thy Refreshment thirsts,
like Land oppress'd with Drought.
7 Hear me with Speed; my Spirit fails;
thy Face no longer hide,
Lest I become forlorn, like them
that in the Grave reside.
8 Thy Kindness early let me hear,
whose Trust on thee depends;
Teach me the Way where I should go;
my Soul to thee ascends.
9 Do thou, O Lord, from all my Foes,
preserve and set me free;
A safe Retreat against their Rage
my Soul implores from thee.
10 Thou art my God, thy righteous Will
instruct me to obey;
Let thy good Spirit lead and keep
my Soul in thy right Way.
11 O! for the Sake of thy great Name,
revive my drooping Heart:
For thy Truth's Sake, to me distress'd,
thy promis'd Aid impart.
12 In Pity to my Suff'rings, Lord,
reduce my Foes to Shame;
Slay them that persecute a Soul
devoted to thy Name.

PSALM CXLIV.

1 FOR ever bless'd be God the Lord,
who does his needful Aid impart,
At once both Strength and Skill afford
to wield my Arms with warlike Art.
2 His Goodness is my Fort and Tow'r,
my strong Deliv'rance and my Shield;
In him I trust, whose matchless Pow'r
makes to my Sway fierce Nations yield.
3 Lord, what's in Man that thou should'st love
of him such tender Care to take?
What in his Offspring could thee move
such great Account of him to make?
4 The Life of Man does quickly fade,
his Thoughts but empty are and vain,

His

His Days are like a flying Shade,
of whose short Stay no Signs remain.

5 In solemn State, O God, descend,
whilst Heaven it's lofty Head inclines;
The smoaking Hills asunder rend,
of thy Approach the awful Signs.

6 Discharge thy dreadful Light'nings round,
and make thy scatter'd Foes retreat;
Them with thy pointed Arrows wound,
and their Destruction soon compleat.

7, 8 Do thou, O Lord, from Heav'n engage
thy boundless Pow'r my Foes to quell,
And snatch me from the stormy Rage
of threat'ning Waves that proudly swell.
Fight thou against my foreign Foes,
who utter Speeches false and vain;
Who, tho' in solemn Leagues they close,
their sworn Engagements ne'er maintain.

9 So I to thee, O King of Kings,
in new-made Hymns my Voice shall raise,
And Instruments of many Strings
Shall help me thus to sing thy Praise:

10 "God does to Kings his Aid afford,
"to them his sure Salvation sends;
"'Tis he that from the murd'ring Sword
"his Servant David still defends."

11 Fight thou against my foreign Foes,
who utter Speeches false and vain;
Who, tho' in solemn Leagues they close,
their sworn Engagements ne'er maintain.

12 Then our young Sons like Trees shall grow
well planted in some fruitful Place;
Our Daughters shall like Pillars show,
design'd some Royal Court to grace.

13 Our Garners fill'd with various Store,
shall us and ours with Plenty feed;
Our Sheep increasing more and more,
shall thousands and ten thousands breed.

14 Strong shall our lab'ring Oxen grow,
nor in their constant Labour faint;
Whilst we no War nor Slav'ry know,
and in our Streets hear no Complaint.

15 Thrice happy is that People's Case,
whose various Blessings thus abound;

Who God's true Worſhip ſtill embrace,
and are with his Protection crown'd.

PSALM CXLV.

1, 2 THEE I'll extol, my God and King,
thy endleſs Praiſe proclaim:
This Tribute daily I will bring,
and ever bleſs thy Name.
3 Thou, Lord, beyond Compare, art great,
and highly to be prais'd;
Thy Majeſty, with boundleſs Height,
above our Knowledge rais'd.
4 Renown'd for mighty Acts, thy Fame
to future Time extends;
From Age to Age thy glorious Name
ſucceſſively deſcends.
5, 6 Whilſt I thy Glory and Renown,
and wond'rous Works expreſs,
The World with me thy Might ſhall own,
and thy great Pow'r confeſs.
7 The Praiſe that to thy Love belongs,
they ſhall with Joy proclaim;
Thy Truth of all their grateful Songs
ſhall be the conſtant Theme.
8 The Lord is good; freſh Acts of Grace
his Pity ſtill ſupplies;
His Anger moves with ſloweſt Pace,
his willing Mercy flies.
9, 10 Thy Love thro' Earth extends it's Fame,
to all thy Works expreſt;
Theſe ſhew thy Praiſe, whilſt thy great Name
is by thy Servants bleſt.
11 They, with a glorious Proſpect fir'd,
ſhall of thy Kingdom ſpeak;
And thy great Pow'r, by all admir'd,
their lofty Subject make.
12 God's glorious Works of ancient Date
ſhall thus to all be known;
And thus his Kingdom's Royal State
with public Splendor ſhown.
13 His ſtedfaſt Throne, from Changes free,
ſhall ſtand for ever faſt;
His boundleſs Sway no End ſhall ſee,
but Time itſelf out-laſt.

PART

PART II.

14, 15 The Lord does them support that fall,
and makes the prostrate rise;
For his kind Aid all Creatures call,
who timely Food supplies.
16 Whate'er their various Wants require,
with open Hand he gives;
And so fulfils the just Desire
of ev'ry Thing that lives.
17, 18 How holy is the Lord, how just,
how righteous all his Ways!
How nigh to him, who with firm Trust
for his Assistance prays!
19 He grants the full Desires of those
who him with Fear adore;
And will their Troubles soon compose,
when they his Aid implore.
20 The Lord preserves all those with Care
whom grateful Love employs;
But Sinners, who his Vengeance dare,
with furious Rage destroys.
21 My Time to come, in Praises spent,
shall still advance his Fame,
And all Mankind, with one Consent,
for ever bless his Name.

PSALM CXLVI.

1, 2 O Praise the Lord, and thou, my Soul,
for ever bless his Name;
His wond'rous Love, while Life shall last,
my constaint Praise shall claim.
3 On Kings, the greatest Sons of Men,
let none for Aid rely;
They cannot save in dang'rous Times,
nor timely Help apply.
4 Depriv'd of Breath, to Dust they turn,
and there neglected lie,
And all their Thoughts and vain Designs
together with them die.
5 Then happy he, who Jacob's God
for his Protector takes;
Who still, with well-plac'd Hope, the Lord
his constant Refuge makes.
6 The Lord, who made both Heav'n and Earth,
and all that they contain,

Will never quit his ſtedfaſt Truth,
nor make his Promiſe vain.
7 The Poor, oppreſt, from all the Wrongs
are eas'd by his Decree;
He gives the Hungry needful Food,
and ſets the Priſoners free.
8 By him the Blind receive their Sight,
the Weak and Fall'n he rears;
With kind Regard and tender Love
he for the Righteous cares.
9 The Strangers he preſerves from Harm,
the Orphan kindly treats,
Defends the Widow, and the Wiles
of wicked Men defeats.
10 The God that does in Sion dwell
is our eternal King:
From Age to Age his Reign endures:
Let all his Praiſes ſing.

PSALM CXLVII.

1 O PRAISE the Lord with Hymns of Joy,
and celebrate his Fame!
For pleaſant, good, and comely 'tis
to praiſe his holy Name.
2 His holy City God will build,
though level'd with the Ground;
Bring back his People, though diſpers'd
through all the Nations round.
3, 4 He kindly heals the broken Hearts,
and all their Wounds doth cloſe;
He tells the Number of the Stars,
their ſev'ral Names he knows.
5, 6 Great is the Lord, and great his Pow'r,
his Wiſdom has no Bound;
The Meek he raiſes, and throws down
the Wicked to the Ground.
7 To God, the Lord, a Hymn of Praiſe
with grateful Voices ſing;
To Songs of Triumph tune the Harp,
and ſtrike each warbling String.
8 He covers Heav'n with Clouds, and thence
refreſhing Rain beſtows:
Through him, on Mountain-Tops, the Graſs
with wond'rous Plenty grows.
9 He ſavage Beaſts, that looſely range,
with timely Food ſupplies;

He

He feeds the Ravens tender Brood,
and ſtops their hungry Cries.
10 He values not the warlike Steed,
but does his Strength diſdain;
The nimble Foot that ſwiftly runs,
no Prize from him can gain.
11 But he to him that fears his Name,
his tender Love extends;
To him that on his boundleſs Grace
with ſtedfaſt Hope depends.
12, 13 Let Sion and Jeruſalem
to God their Praiſe addreſs;
Who fenc'd their Gates with maſſy Bars,
and does their Children bleſs.
14, 15 Through all their Borders he gives Peace,
with fineſt Wheat they're fed;
He ſpeaks the Word, and what he wills
is done as ſoon as ſaid.
16 Large Flakes of Snow, like fleecy Wool,
deſcend at his Command;
And hoary Froſt, like Aſhes ſpread,
is ſcatter'd o'er the Land.
17 When, join'd to theſe, he does his Hail
in little Morſels break,
Who can againſt his piercing Cold
ſecure Defences make?
18 He ſends his Word, which melts the Ice,
he makes his Wind to blow:
And ſoon the Streams, congeal'd before,
in plenteous Currents flow.
19 By him his Statutes and Decrees
to Jacob's Sons were ſhown;
And ſtill to Iſrael's choſen Seed
his righteous Laws are known.
20 No other Nations this can boaſt;
nor did he e'er afford
To heathen Lands his Oracles,
and Knowledge of his Word.

Hallelujah.

PSALM CXLVIII.

1, 2 YE boundleſs Realms of Joy,
Exalt your Maker's Fame;
His Praiſe your Song employ
Above the ſtarry Frame:

Your Voices raise,
Ye Cherubim
And Seraphim,
To sing his Praise.

3, 4 Thou Moon that rul'st the Night,
And Sun that guid'st the Day,
Ye glitt'ring Stars of Light,
To him your Homage pay.
His Praise declare,
Ye Heav'ns above,
And Clouds that move
in liquid Air.

5, 6 Let them adore the Lord
And praise his holy Name,
By whose Almighty Word
They all from nothing came
And all shall last,
From Changes free:
His firm Decree
Stands ever fast.

7, 8 Let Earth her Tribute pay;
Praise him ye dreadful Whales,
And Fish that thro' the Sea
Glide swift with glitt'ring Scales:
Fire, Hail, and Snow,
And misty Air,
And Winds that, where
He bids them, blow.

9, 10 By Hills and Mountains (all
In grateful Concert join'd)
By Cedars stately tall,
And Trees for Fruit design'd;
By ev'ry Beast,
And creeping Thing,
And Fowl of Wing,
His Name be blest.

11, 12 Let all of Royal Birth,
With those of humbler Frame,
And Judges of the Earth,
His matchless Praise proclaim.
In this Design
Let Youths with Maids,
And hoary Heads
With Children join.

13 United

13 United Zeal be ſhown,
His wond'rous Fame to raiſe,
Whoſe glorious Name alone
Deſerves our endleſs Praiſe.
Earth's utmoſt Ends
His Pow'r obey:
His glorious Sway
The Sky tranſcends.
14 His choſen Saints to grace,
He ſets them up on high,
And favours Iſrael's Race,
Who ſtill to him are nigh.
O therefore raiſe
Your grateful Voice,
And ſtill rejoice
The Lord to praiſe.

PSALM CXLIX.

1, 2 O Praiſe ye the Lord,
prepare your glad Voice
His Praiſe in the great
Aſſembly to ſing,
In our great Creator
let Iſrael rejoice;
And Children of Sion
be glad in their King.
3, 4 Let them his great Name
extol in the Dance;
With Timbrel and Harp
his Praiſes expreſs,
Who always take Pleaſure
his Saints to advance,
And with his Salvation
the humble to bleſs.
5, 6 With Glory adorn'd
his People ſhall ſing
To God, who their Beds
with Safety does ſhield;
Their Mouths fill'd with Praiſes
of him their great King;
Whilſt a two-edged Sword
their Right Hand ſhall wield.
7, 8 Juſt Vengeance to take
for Injuries paſt;
To puniſh thoſe Lands
for Ruin deſign'd;

With Chains, as their Captives,
to tie their Kings faſt,
With Fetters of Iron
their Nobles to bind.

9 Thus ſhall they make good,
when them they deſtroy,
The dreadful Decree
which God does proclaim:
Such Honour and Triumph
his Saints ſhall enjoy;
O therefore for ever
exalt his great Name.

PSALM CL.

1 O Praiſe the Lord in that bleſt Place
from whence his Goodneſs largely flows:
Praiſe him in Heav'n, where he his Face
unveil'd in perfect Glory ſhows.

2 Praiſe him for all the mighty Acts,
which he in our Behalf has done;
His Kindneſs this Return exacts,
with which our Praiſe ſhould equal run.

3 Let the ſhrill Trumpet's warlike Voice
make Rocks and Hills his Praiſe rebound.
Praiſe him with Harp's melodious Noiſe,
and gentle Pſaltry's ſilver Sound.

4 Let Virgin Troops ſoft Timbrels bring,
and ſome with graceful Motion dance;
Let Inſtruments of various Strings,
with Organs join'd, his Praiſe advance.

5 Let them who joyful Hymns compoſe,
to Cymbals ſet their Songs of Praiſe;
Cymbals of common Uſe, and thoſe
that loudly ſound on ſolemn Days.

6 Let all that vital Breath enjoy,
the Breath he does to them afford,
In juſt Returns of Praiſe employ:
Let ev'ry Creature praiſe the Lord.

GLORIA

Common Measure.

TO Father, Son, and Holy Ghost,
the God whom we adore,
Be Glory as it was, is now,
and shall be evermore.

As Psalm 25.

To God the Father, Son,
and Spirit, Glory be;
As 'twas, and is, and shall be so
to all Eternity.

As the 100 Psalm.

To Father, Son, and Holy Ghost,
the God whom Earth and Heav'n adore,
Be Glory, as it was of old,
is now, and shall be evermore.

As Psalm 37, and last Part of Psalm 113.

To Father, Son, and Holy Ghost,
The God whom Heav'n's triumphant Host,
and suff'ring Saints on Earth adore,
Be Glory, as in Ages past,
As now it is, and so shall last,
when Time itself must be no more.

As Psalm 148.

To God the Father, Son,
And Spirit, ever bless'd,
Eternal Three in One,
All Worship be address'd,
As heretofore
It was, is now,
And shall be so
For evermore.

As Psalm 149.

Angels in Heav'n,
Of ev'ry Degree,
And Saints upon Earth,
All Praise be address'd,
To God Three in Person,
One God ever bless'd;
As it has been, now is,
And always shall be.

HYMNS.

VENI CREATOR.

[Second Metre.]

COME, Holy Ghoſt; Creator, come;
inſpire the Souls of thine,
Till ev'ry Heart which thou haſt made,
is fill'd with Grace Divine.
Thou art the Comforter, the Gift
of God, and Fire of Love;
The everlaſting Spring of Joy,
and Unction from above.

Thy Gifts are manifold, thou writ'ſt
God's Laws in each true Heart;
The Promiſe of the Father, thou
doſt heav'nly Speech impart.
Enlighten our dark Souls, till they
thy ſacred Love embrace;
Aſſiſt our Minds, by Nature frail,
with thy celeſtral Grace.

Drive far from us the mortal Foe,
and give us Peace within;
That, by thy Guidance bleſs'd, we may
eſcape the Snares of Sin.
Teach us the Father to confeſs,
and Son from Death reviv'd;
And with them both, thee, Holy Ghoſt,
who art from both deriv'd.

With thee, O Father, therefore may
the Son from Death reſtor'd,
And ſacred Comforter, one God,
devoutly be ador'd;
As in all Ages heretofore
has conſtantly been done,
As now it is, and ſhall be ſo,
when Time his Courſe has run.

For

FOR CHRISTMAS DAY.

(Morning Service.)

HIGH let us ſwell our tuneful notes,
And join th' angelic throng,
For angels no ſuch love have known,
T' awake a chearful Song.

Good will to ſinful men is ſhewn,
And peace on earth is giv'n;
For lo! th' incarnate Saviour comes
With meſſages from heav'n.

Juſtice and grace, with ſweet accord,
His riſing beams adorn;
Let heav'n and earth in concert join,
Now ſuch a Child is born.

Glory to God in higheſt ſtrains,
In higheſt worlds be paid;
His glory by our lips proclaim'd,
And by our lives diſplay'd.

When ſhall we reach thoſe bliſsful realms
Where Chriſt exalted reigns;
And learn of the celeſtial choir
Their own immortal ſtrains?

(Evening Service.)

HARK, the herald angels ſing,
Glory to the new-born King,
Peace on earth and mercy mild,
God and ſinners reconcil'd:

Joyful all ye nations riſe,
Join the triumph of the ſkies,
With th' angelic hoſt proclaim,
Chriſt is born in Bethlehem.

Hark, the herald angels ſing,
Glory to the new-born King.

Chriſt by higheſt heav'n ador'd,
Chriſt the everlaſting Lord
Late in time behold him come,
Offspring of a Virgin's womb:

Veil'd

Veil'd in flesh the godhead he,
Hail th' incarnate Deity,
Pleas'd as man with man appear,
Jesus our Immanuel here.
Hark, the herald, &c.

Hail the heav'n born Prince of peace,
Hail the Son of righteousness:
Light and life to all he brings,
Ris'n with healing in his wings:

Mild he lays his glory by,
Born that man no more may die;
Born to raise the sons of earth,
Born to give them second birth.
Hark, the herald, &c.

For EASTER DAY.

[First Hymn.]

SINCE Christ, our Passover, is slain
a Sacrifice for all;
Let all with thankful Hearts agree
to keep the Festival:

Not with the Leaven, as of old
of Sin and Malice fed;
But with unfeign'd Sincerity,
and Truth's unleaven'd Bread.

Christ being rais'd by Pow'r Divine,
and rescu'd from the Grave,
Shall die no more, Death shall on him
no more Dominion have.

For that he dy'd, 'twas for our Sins
he once vouchsaf'd to die:
But that he lives, he lives to God,
for all Eternity.

So count yourselves as dead to Sin,
but graciously restor'd,
And made, henceforth, alive to God,
through Jesus Christ our Lord.

To Father, Son, and Holy Ghost,
the God whom we adore,
Be Glory, as it was, is now,
and shall be evermore.

For

For EASTER DAY.

[Second Hymn.]

CHRIST from the Dead is rais'd, and made
the First-fruits of the Tomb;
For as by Man came Death, by Man
did Resurrection come.

For as in Adam all Mankind
did Guilt and Death derive;
So by the Righteousness of Christ
shall all be made alive.

If then ye risen are with Christ,
seek only how to get
The Things that are above, where Christ
at God's right Hand doth set.

To Father, Son, and Holy Ghost,
The God whom heav'ns triumphant host,
And suff'ring saints on earth adore,
Be Glory, as in ages past,
As now it is, and so shall last,
When time itself must be no more.

For the SACRAMENT.

MY God, and is thy table spread,
And doth thy cup with love o'erflow?
Thither be all thy children led
And let them all thy sweetness know.

Hail, sacred Feast which Jesus makes,
Rich banquet of his flesh and blood!
Thrice happy he who here partakes,
That sacred stream, that heav'nly food.

Why are its dainties all in vain
Before unwilling hearts display'd;
Was not for you the Victim slain?
Are you forbid the children's bread?

O! let thy table honour'd be
And furnish'd well with joyful guests!
And may each soul salvation see
That here its sacred pledges tastes.

Let crouds approach with hearts prepar'd,
With hearts inflam'd let all attend,
Nor, when we leave our Father's board,
The pleasure or the profit end.

Receive thy dying churches, Lord,
And bid our drooping graces live;
And more than energy afford
A Saviour's blood alone can give.

For the MORNING.

AWAKE my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise,
To pay thy morning sacrifice.

Redeem thy misspent moments past,
And live this day as if the last;
Thy talents to improve take care;
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy works and ways.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing
High glory to th' eternal King.

Praise God, from whom all blessings flow,
Praise him all creatures here below;
Praise him above angelic host;
Praise Father, Son, and Holy Ghost.

DIREC-

DIRECTIONS

ABOUT THE

TUNES AND MEASURES.

ALL Pſalms of this Verſion in the Common Meaſure of Eights and Sixes, that is, where the firſt and third Lines of the ſingle Stanza conſiſt of eight Syllables each, the ſecond and fourth Lines of ſix Syllables each, may be ſung to any of the moſt uſual Tunes, namely, York Tune, Windſor Tune, St. David's, Litchfield, Canterbury, Martyr's, St. Mary's, alias Hackney, St. Anne's Tune, &c.

As the Old 25th Pſalm, may be ſung the New 25, 31, 51, 67, 130, 142.

As the Old 113, the 37, 46, 50, 63, 76, 91, 110, 113, 120.

As the Old 134, the 136, 148.

As the Old 104, the 149.

The Pſalms in this Verſion of four Lines in a ſingle Stanza, and eight Syllables in each Line, (if Pſalms of praiſe or chearfulneſs) may properly be ſung as the Old 100 Pſalm, or to the Tune of the Old 125 Pſalm, ſecond Metre.

The Penitential or Mournful Pſalms, in the ſame Meaſure, may be ſung as the Old 51ſt Pſalm; which Tunes, with all the forementioned, are printed in the Supplement to this New Verſion.

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At the End of the Pſalms,

Veni Creator.
Hymns for Chriſtmas Day.
Hymns for Eaſter-day.
Hymn for the Sacrament.
Hymn for the Morning.

May 23d, 1698.

HIS Majesty having Allowed and Permitted the Use of a New Version of the Psalms of David, by Dr. Brady and Mr. Tate, in all Churches, Chapels and Congregations; I cannot do less than wish a good Success to this Royal Indulgence; For I find it a Work done with so much Judgment and Ingenuity, that I am persuaded it may take off that unhappy Objection, which has hitherto lain against the Singing Psalms; and dispose that part of Divine Service to much more Devotion. And I do heartily recommend the Use of this Version to all my Brethren within my Diocese.

H. LONDON.

AT THE

Court at KENSINGTON.

December 3, 1696.

PRESENT

The King's Moſt Excellent Majeſty in

COUNCIL.

UPON the humble Petition of Nicholas Brady, and Nahum Tate, this Day read at the Board, ſetting forth, that the Petitioners have, with their utmoſt Care and Induſtry, completed A New Verſion of the Pſalms of David, in Engliſh Metre, fitted for public Uſe; and humbly praying his Majeſty's Royal Allowance, that the ſaid Verſion may be uſed in ſuch Congregations as ſhall think fit to receive it:

His Majeſty taking the ſame into his Royal Conſideration, is pleaſed to order in Council, That the ſaid New Verſion of the Pſalms, in Engliſh Metre, be, and the ſame is hereby Allowed and Permitted to be uſed in all ſuch Churches, Chapels, and Congregations, as ſhall think fit to receive the ſame.

W. Bridgeman.

McVey
May 1906

JHS